

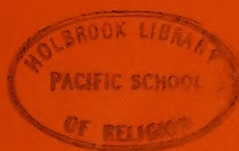
INTERNATIONAL

*Journal*

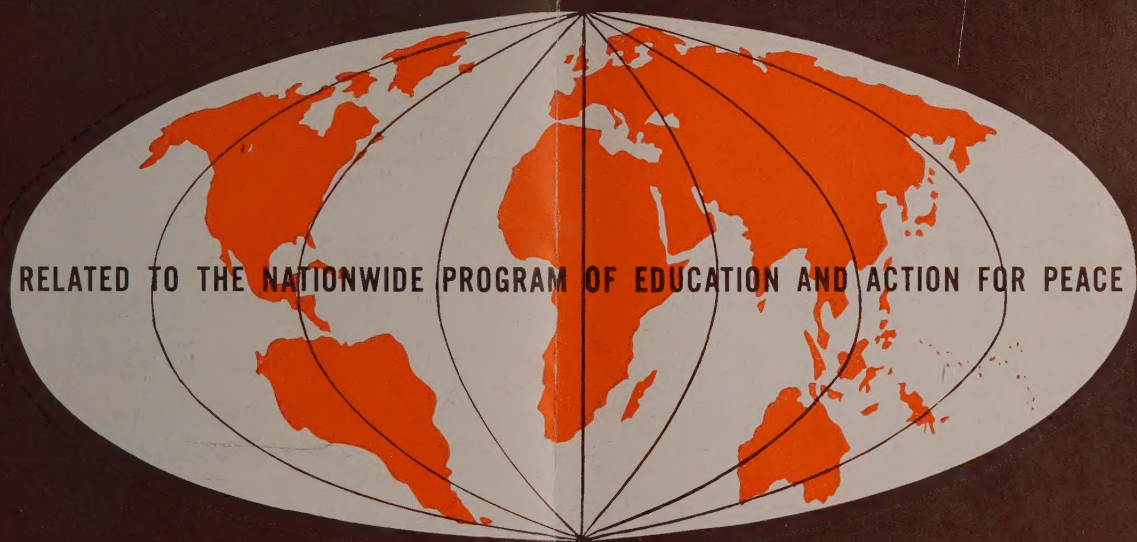
OF RELIGIOUS EDUCATION

NOVEMBER 1959

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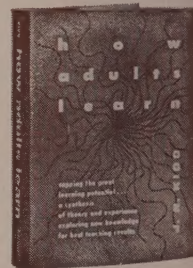
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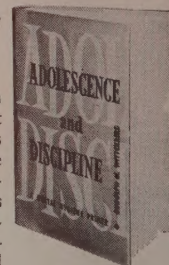
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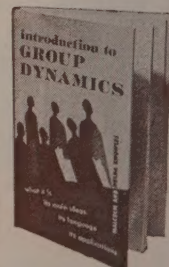
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## INTERNATIONAL *Journal*

OF RELIGIOUS EDUCATION

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Vol. 36, No. 3

November 1959

Articles and other materials herein express the views of the writers. They do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues are given in the Educational Index of your public library.

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# Editorial Introduction

For Such a Time as Ours . . .

TWO FORCES are moving together to bring a new flow of life and work in the Christian churches across the United States and throughout the world.

One force is the impact of the nuclear space age. Decisions that are made today in international politics may well mean the difference between death and life, between annihilation of mankind or abundance for the human race.

The other force is the "great new fact of our time" that the churches of Jesus Christ are coming into new unity of spirit as they work together. One evidence of this

is the coordination of efforts in Christian social education and action by the denominations, related to the National Council of Churches.

As we Christians work together in international affairs we are concerned both because of the facts of life in our world and because of our responsibility to God and man. We do not react so much in fear—although health and awe is in order—as we do in faith. In Christian faith and fellowship, and in response to God's guidance, we shall meet the issues of this new age with confidence and studied action.

## The Nationwide Program for Peace

ON A SCALE unprecedented in Protestant and Orthodox history in the United States, the churches are mobilizing their resources in a Nationwide Program of Education and Action for Peace. Although denominations and city and state councils of churches are giving major attention to the Program for Peace from June 1959 to June 1960, their concern for peace has no terminal date.

For four years preparations have been under way in the National Council's Department of International Affairs. Preparatory Study Commissions formulated statements on such subjects as, "Theological and Moral Considerations in International Relations," "The Power Struggle and Security in a Nuclear Space Age," "Overseas Areas of Rapid Social Change," "Changing Dimensions of Human Rights," "International Institutions and Peaceful Change," and "Missions, and Service, and International Relations." In November 1958 the Fifth World Order Study Conference considered these subjects under the theme, "Christian Responsibility on a Changing Planet."

Using reprints of the preparatory papers, the Conference Report, and a variety of responsible materials with differing views on specific international issues, local

church groups across the country are involved in an authentic educational process. It is anticipated that this will lead to continuing action by the churches.

The Nationwide Program is organized with two major thrusts. From September to December 1959 leadership training seminars for local church workers are being sponsored by state and local councils of churches. Through their departments of education and social action the denominations—at national, state, and local level—are calling Christians to study the implications of the faith to international affairs.

Government and international officials have taken notice of the Nationwide Program. President Eisenhower told leading churchmen, "What you are doing is, to my mind, one of the finest things you can possibly undertake." Articles in this issue include thoughtful statements by Senator Hubert Humphrey and the former U. S. Ambassador to the U.N., the Hon. Ernest A. Gross.

Ultimately, however, the Nationwide Program is focused on the local church and the individual Christian for each one of us is called by God to work for justice, freedom, and peace.

Kenneth L. Maxwell

## "Christian Education and International Affairs"

AS A NUMBER of authors in this issue have pointed out, the individual Christian—and particularly the children and youth in our church schools—have difficulty understanding and acting upon the complex problems that face international statesmen. Despite this, the authors also have chorused that "international affairs begin at home."

With this in mind, the planners of the Nationwide Program long ago requested a special issue of the *Journal* designed to help local churches and individual Christians participate creatively in international affairs.

The first five articles are presented as basic background material on a subject as often simply ignored as it is misunderstood.

The articles which complete the issue are "how-to-get-involved" articles, touching each age group, the family, vocations, and volunteer service. The authors also write from their own experiences, as their practical, idea-filled statements testify. Teachers and group leaders as well as pastors and directors of Christian education will find in these articles suggestions that will keep international affairs fresh and pertinent for many months.

Although designed to be of specific help to local work-

ers, the issue will also be used in leadership seminars across the country. It is being published earlier than originally scheduled to be available for these meetings and additional copies are being printed for such occasions as well as for use in local churches.

We are aware that this issue will be read widely by subscribers and others in Canada and around the world. Although the authors and editors have sought to make each article as relevant in India as in Iowa, sometimes specific references to U.S.A. problems and policies were necessary. We are convinced, however, that readers outside the States will be interested in the way Christians in the United States are meeting their international obligations.

It is the prayer of all who have been involved in this issue that it will help make world affairs a personal affair; that it will provide the *Journal's* thousands of readers with handles by which they can take hold of the complex problems that cause tension and transform them, showing thereby "what is the will of God, what is good, and acceptable, and perfect . . . [for] we, though many, are one body in Christ and individually members one another."

J. Martin Bailey



Edwin T. DAHLBERG

President of the National Council of the Churches of Christ in the U.S.A., and Pastor of the Delmar Baptist Church, St. Louis, Missouri



## BEARERS OF THE

## BREAD



Church World Service Photos

"I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh" (John 6:51).

THE SUNDAY before Thanksgiving, 1958, it was my privilege to address a mass meeting at the University of Illinois, sponsored jointly by the United Farmers' Organizations of America and the Christian Rural Overseas Program of Church World Service. Similar meetings were held in Washington, D. C., and in California. For many weeks American farmers had collected actual foodstuffs and cash donations with which to send surplus foods to refugees and other needy persons overseas. As two thousand people gathered together, farmers representing every Illinois county and every Midwest state from Michigan to Montana and Minnesota to Kansas laid their offerings at the base of a great altar. Clad in blue overalls, they carried bushel baskets of corn, wheat, soybeans, and other grains, as well as packages of dairy products, wool, and clothing. And each American farmer was met by a student, in national costume, representing the nation to which each gift was to be sent. The last person to come down the

aisle was a young man of unusual stature, clad in white and wearing a tall white hat. In his outstretched hands he carried a loaf of bread fully four feet long. Spotlit by a beam of light, he silently mounted the steps. Holding the loaf high, he said, "I am the Bearer of the Bread. 'This is my body, which is broken for you.'" In the hush of the vast auditorium, he laid the loaf of bread on the altar, at the foot of the cross.

In that consecration service, when so many American farmers met students from all over the world, we sensed as never before the importance of food and economic development to the peace and well-being of the world.

Jesus said much about bread. He taught us to pray for "our daily bread." He fed the multitudes with loaves and fishes. Jesus took bread and broke it, as a symbol of his death on the cross. After the Resurrection, two disciples on the way to Emmaus recognized their Master when he blessed and broke the bread. He compressed the meaning of his life and message into words when he said, "I am the living bread. . . ." His truth, his life, his spirit, and his love provide the nutritional elements without which the world cannot live.

How shall we become bearers of the bread?

First of all, we must be bearers of physical bread. This was important in the life and ministry of our Lord;

people must be fed with food for the body as well as food for the soul. As long as millions are starving, we cannot expect to have peace and good will among men, especially when so many of us throw away our food and substance in frivolous living.

In America, we have a food surplus that has almost overwhelmed us. We pay a million dollars a day just for the storage bins that we see spreading farther and farther over every rural landscape. It is a baffling political and economic problem. If we unload our grain in India, we upset the economy of Canada. If we ship our cotton to Egypt, we strangle the cotton-growing economy of the Sudan, with consequences that might cause revolution and strife throughout the Middle East.

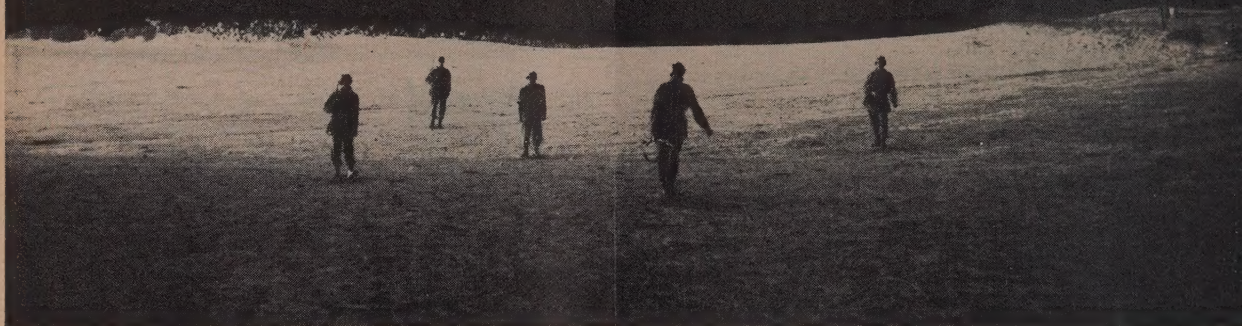
As a result, Americans are losing all sense of the value of food at the very time when whole populations are dying of starvation. We waste our substance, or we have become so obsessed with a military psychology that we think all we need is more guns with which to protect what we have.

What actually is needed for the peace of the world is more bread. But it should be bread, not so much in terms of give-away aid, as in technical assistance, agricultural development, literacy programs, and medical centers to help people in the backward areas help themselves lift the whole

(Continued on page 41)



# The Kind of World We Live In



Unations Photo

by The Honorable Ernest A. GROSS

Former Ambassador to the United Nations and Assistant Secretary of State; present Chairman of the Department of International Affairs, National Council of Churches, and a practicing lawyer in New York City

**S**UPPOSE you had been asked, prior to the dawning of the nuclear-space age, "What kind of a community do you live in?"

No doubt, the first images to flash through your mind would have been those of your neighborhood, your friends, and your church. But now, with constant reminders of sputniks, missiles, and jet propulsion, we realize the relationship between world affairs and local affairs. The drafting of our sons, the taxes we pay, the things we fear and hope for, all bring home to every individual and to every church the fact that international relations "begin where we live."

Concerned as we naturally are with Communist imperialism, we tend to measure common interest by a yardstick which we mistakenly assume has universally accepted markings. But the true measure of "anti-Communism" is quite different for hundreds of millions who are more concerned about the next meal than about the next aggression.

It is strange that American Christians should be deceived by slogans. The progress of mankind rests upon winning true allegiance to the causes of freedom, rather than mere adherence to the slogans of freedom. The

struggle is not between princes but between principles, and the basic movements in international affairs have their origins in the minds of persons.

## Tensions cause disunity

The spread of Communism is based upon force or upon the exploitation of restless multitudes. In thickly populated portions of the planet, there exist large areas of revolutionary change and social ferment. Two driving forces are emerging in these areas. One is the revolt against the age-old enemies of the individual: poverty, disease, and illiteracy. The other is national aspiration, which in a decade has given birth to twenty-one new countries, almost all of them in a vast sweep from the Atlantic shores of Africa to the Pacific Ocean areas.

These forces, coupled with the rapidly increasing world population—estimated soon to exceed three billion persons—can only increase fear and tension in the organized societies of mankind.

Another major fact of the world we live in is the destruction, loss of man power, and disillusion which are

the legacies of a generation of war and colonial revolution.

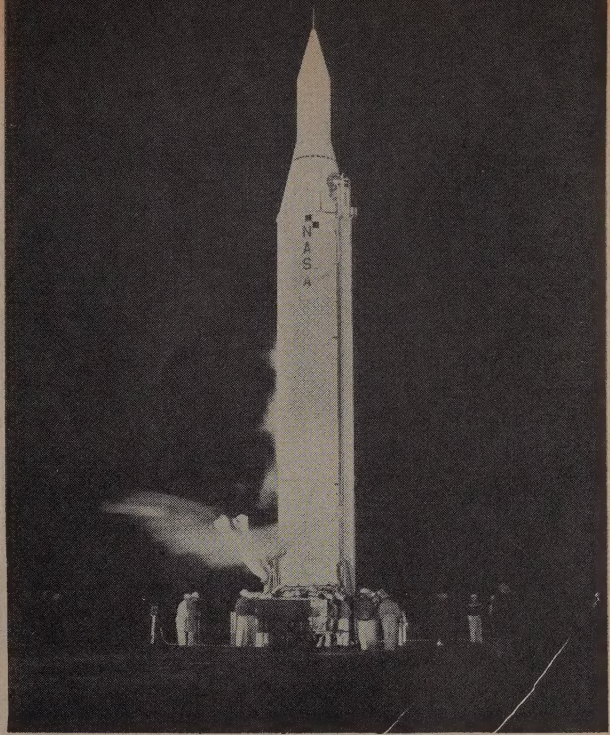
The conflicts and tensions in such a world have inevitably bred disunity and confusion. If a man is miserable as his own master, why should he seek to be a happy slave? The temptation exists for men and nations to diminish big problems by slicing them into smaller ones, and even to pretend they do not exist at all.

## Individuals are the key

The sharing of common burdens and the establishment of common interests are the main ends of society. And in the last analysis these are as important to individuals as to society as a whole. How else can persons, or groups of persons, combine on equal terms to do specific jobs for the common interest? As applied to the world of nations, this is what is meant by such expressions as "international cooperation" and "rule of law."

The United Nations Charter reflects an effort to build upon the concept of the general welfare. The Charter embodies both a code of conduct and a plan of action. It identifies common interests and shows





U. S. Air Force Photos

These photographs are dramatic symbols of the kind of world in which we live. A United Nations Emergency Force (opposite page) is shown maintaining peace in a border conflict in the Middle East. The picture represents the rise of nationalism as well as an international effort to preserve peace.

The radioactive cloud of the atomic bomb and the giant missile pictured above symbolize the nuclear space age. What modern science has created as implements of war and destruction also represent great strides in the understanding of God's universe and may be converted for peaceful ends.

way to share the burdens of common defense against all the enemies of man's progress, not only against military aggression.

The key to every basic code of human conduct is based upon the Christian doctrine that the individual person is the prime object of God's love and mercy. Human dignity and individual freedom thus become the basic purposes of society.

Nevertheless, as tensions and dilemmas mount, we tend to forget this simplest of all truths. We seek escape, instead, by resorting to generalities and abstractions.

If more attention were given to the actual functioning of international order, as applied to the needs and rights of the individual person, we could come closer to achieving human dignity and freedom.

What is the role of the church?

It is in this respect, above all else, that the churches can perform their greatest service. Our essential task is to raise the level of effort by raising the level of understanding. Our own traditions prove that the one follows the other, and that inspired activity is more fruitful than coerced activity.

There are at least three broad areas of international action which require new and dynamic effort:

1. Social and economic cooperation.
2. Pacific settlement of disputes, and methods for bringing about orderly changes in the *status quo*.
3. Expansion of human rights and fundamental freedoms.

The need for action in these three areas has long existed; it is accelerated today by the demands of the nuclear space age. The churches bear special responsibility to call upon citizens in general, and Christians in particular, to give invigorated and informed support to action in these fields.

Every problem—whether it is disarmament, the Berlin crisis, the China issues, the weakness of the International Agency for Atomic Energy, the by-passing of the United Nations, or the loss of leadership in the field of human rights—each issue involves the understanding and support of individual members of local churches. And every one of us is affected by whether and how well the problems are resolved. The enemy of progress is ignorance, and ignorance—like charity—begins at home.

This does not, of course, exclude the fact that each problem must be

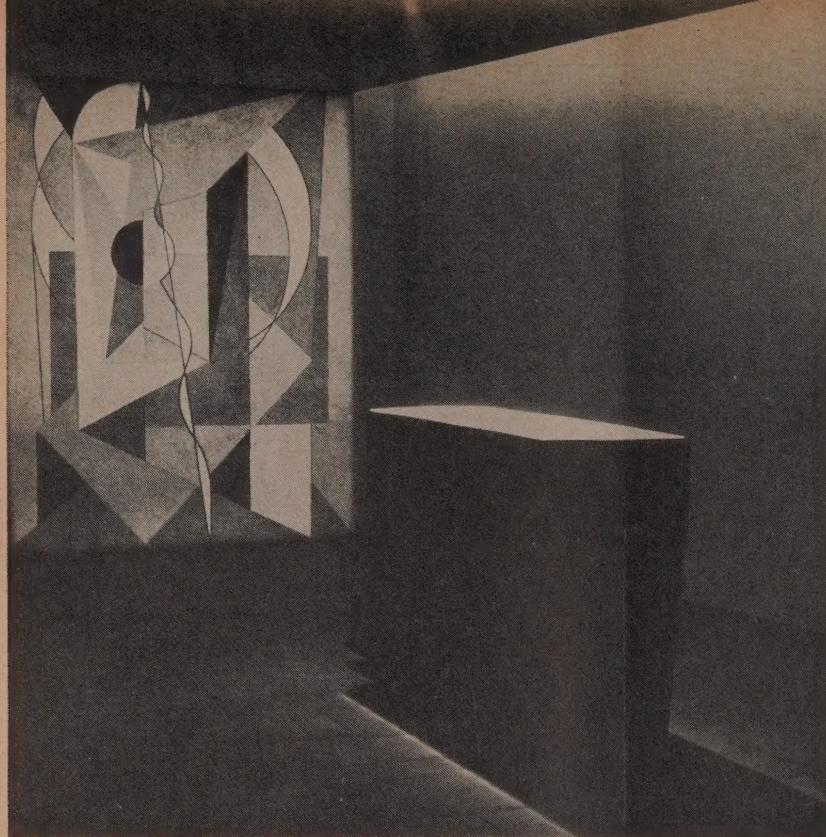
grappled with in the light of its own special requirements and complexities. It does mean, however, that each must be viewed as part of a studied effort to achieve peace and that each must be governed by the same general approach to human well-being.

The National Council of Churches of Christ, primarily through its Department of International Affairs, seeks to help individuals form valid moral judgments by disseminating information as widely as possible.

In its "Hartford Appeal," the Council's policy-making body, the General Board, stated: "Our nation faces dilemmas, at home and abroad, which are difficult enough to resolve even with the benefit of full and forthright public debate. There is little reason to hope these dilemmas will diminish or disappear in the foreseeable future, or that they will make lesser claims upon our wisdom and fortitude. Accordingly, the right of full discussion becomes ever more essential, not as a private privilege but as a public necessity, and attacks upon it must be vigilantly resisted."

The General Board also reaffirmed its insistence upon "the right and duty of the churches and their councils to  
(Continued on page 41)





The Meditation Room at the UN Assembly illustrates one of the dilemmas facing Christian statesmen: how to work toward peace with people of many religions while believing that everyone must accept Christian theology.

*Unations Photo*

# IMPERATIVES *for Christians* *in international affairs*

by Huber F. KLEMME

Associate Director,  
Council for Christian Social Action,  
United Church of Christ, Cleveland

NOT LONG AGO several laymen were discussing a statement on foreign policy, issued by a denomination. One of them said, with obvious agitation, "I tell you, a church group has no right to take a position on a political question like that. Instead of criticizing, the Church ought to back up our government!"

Another layman, quick to see the contradiction, retorted, "You mean you don't like the position the group took. If it supports the State Department policy, that's taking a position too, isn't it?"

Yet another observed, "With everybody else, from the D.A.R. to the

A.F.L.-C.I.O., telling us what we ought to do, we need the thinking of responsible church bodies on these issues."

If these churchmen had pushed on to analyze the Church's task, they would have come up against the solid truth that *the Church cannot avoid dealing with international affairs or other public issues.*

## Belief dictates action

This imperative is inherent in the Christian view of God. The Bible teaches that God is One. One God is the Creator of the whole world. He is

the Creator of all men, the Lord of life; and he rules over the affairs of all nations. Thus the relations of nations, the problems of politics, and the struggles for peace and justice throughout the world are neither alien to him nor cut off from his concern.

God creates men, not in isolation but in community and for community as unique persons yet with a common basic nature. The prophets saw God working out his purpose in history, the life and action of the nations; and they proclaimed that it was his will for all people to dwell in security, fellowship, and in peace with one another.

However, it is not only in the creation nor in God's ultimate purpose that man's unity and community become evident. In Jesus Christ, God took upon himself our flesh and blood and became involved in human affairs and in the contingencies of history. Because he took seriously the inclusiveness of God's love, Jesus aroused the hostility of the religiously and nationally exclusive groups. Because his proclamation of God's rule threatened Caesar's absolutism, Jesus was sentenced to death by an imperial judge. For good reason Christians have insisted that Christ died for men and rose as Lord of all.

In Jesus of Nazareth, God not only showed anew his universal purpose and all-embracing love; he acted to bring men together with each other and with himself. God is at work in Christ, "bringing all nations and peoples under his sovereignty." We are committed to take the needs of the world upon ourselves and to work for God's purpose of justice, brotherhood and peace.

What is more, Christians recognize in the Holy Spirit God's presence and power, active in the believer, in the Church, and in the life of the world today. The Fifth World Order Study Conference put it this way: "We believe in the Holy Spirit, through whom God in Christ transforms the hopes and fears, the motives and capacities of the lives and destinies of men and nations."



ions into conformity with his re-  
emptive purpose for the world and  
for all men." The Spirit enables us  
to face the difficulties, dangers, and  
evils of our time; to see the deeper  
unity underlying the divisions be-  
tween men and nations; and to work  
in faith and obedience at the task God  
gives us.

### The Church must act

This means that we have a Chris-  
tian responsibility to pray and work  
for the peace of the world. But the  
dissenting layman quoted above may  
still wonder, "Why get the Church  
involved in this?"

And to that the answer must be that  
the Church is involved because it is  
the Body of Christ—the people of God,  
moving as the instrument of his pur-  
pose, committed to work for the kind  
of community God wills for the world,  
led and sustained by his Spirit.

As such, the Church must manifest  
the kind of concern God has for his  
creatures. It must strive to secure  
and promote the very best under-  
standing of the nature of our interna-  
tional crises and the alternative pro-  
posals for meeting them. If the  
Church is true to itself, its own life  
will be a reconciling force among men  
and nations. And when occasion re-  
quires, it pronounces prophetic judg-  
ment, with humility and compassion  
for the offenders as well as for those  
who have been wronged. Such judg-  
ment, however, must be spoken "with-  
out fear or favor."

There are many ways in which  
the Church fulfills this imperative:  
through preaching and worship;  
through its program of education and  
fellowship; through its agencies for  
service and for Christian social ac-  
tion; through the laity no less than  
through the clergy; in the normal life  
of the congregation and in the out-  
reach of its members throughout the  
community; in the witness of its rep-  
resentatives before the agencies of  
government and in the discharge of  
their duty by Christians who hold  
public office. The Church's obligation  
is as broad as its opportunity, and its  
opportunity expands only as it is used.

### Action requires understanding

Now, if Christians carry out their  
task responsibly, they must come to it  
with something more than good will  
and moral fervor. They need to know  
what they are talking about. They  
need to understand the facts, the

From *Christian Responsibility on a  
Changing Planet*, Message of the Fifth  
World Order Study Conference, National  
Council of Churches, 1955.

## Our Common Concern

by Christian A. HERTER  
Secretary of State,  
United States of America

FOREIGN POLICY is not an obscure art for a few specialists. It is of  
importance to all of us. Therefore, it must be of interest to all of us. Our  
foreign policy, to be successful, requires your continuing understanding  
and support.

This is an era in which, with startling suddenness, science and tech-  
nology have so compressed the world that the question of America's  
relations with other nations has become a matter of life and death for all  
Americans.

This sobering reality should help us to see our national security prob-  
lems in a new light. We should see more clearly the need, not only for  
patience and unrelenting effort, but also for deep and continuing sacrifice.  
With the security and interdependence of the whole free world at stake,  
it is important for Americans to support their country's political and  
economic cooperation with other countries.

Our great national objectives will be achieved only if all Americans  
have a sense of sharing in them. In facing these tasks, I trust that we  
will seek to realize ever more truly those universal aims in which, under  
divine Providence, all men of good will can unite.

issues, and the implications of various  
possible decisions. In political life,  
nothing can take the place of knowl-  
edge or practical wisdom. Heaven  
spare us the superficial piety which  
believes that idealism, good will,  
ethical "principles," or "faith" can  
solve every crisis!

### Our faith is relevant

We must fully appreciate, however,  
the resources which make Christian  
faith peculiarly relevant to world af-  
fairs. There is the conviction, vir-  
tually unique in the Hebrew and  
Christian tradition, that history mat-  
ters; that real change takes place;  
that man is responsible and can, in a  
measure, affect the course of human  
events. Without this belief, efforts to  
remove the causes of war or to estab-  
lish and strengthen the United Na-  
tions might never have been made, or  
might quickly have run into utopian  
disillusion.

Christian teaching includes an ap-  
preciation for the differences and con-  
flicts of interest that separate nations  
and make for tension, as well as the  
deeper unity which makes reconcilia-  
tion possible. This equips us for ex-  
tended negotiation in a period of "cold  
war" and helps us "live with our  
international tensions" year after year  
without giving up the search for peace  
or triggering a violent conclusion.

The realistic Christian is aware of  
the necessity, the dangers, and the

limitation of power in the structure of  
society. Thus, even while peace-  
loving governments maintain a suf-  
ficient military force to discourage  
assault upon the nations (including  
our own) that wish to live in peace,  
they assiduously work for an interna-  
tional agreement to reduce armaments  
with adequate inspection and enforce-  
ment provisions. Reduction and regu-  
lation of armaments is especially  
urgent in a day of nuclear weapons  
and intercontinental, even interplane-  
tary, missiles.

The Christian who is sensitive to  
the value of human life insists that the  
full truth be told and the wisest pos-  
sible measures taken to eliminate the  
danger from nuclear tests and similar  
explosions. Agreements to protect  
from nuclear fallout the health of  
populations today and the well-being  
of generations still unborn must be  
coupled with adequate systems of  
inspection and control.

There is a wholesome materialism  
in the biblical view of the world which  
distinguishes it from the "spiritual"  
religions of the East. Christians and  
Jews know that, while we do not live  
by bread alone, bread plays an im-  
portant part in our lives. This is part  
of God's provision for us; and our life  
consists neither in a rejection nor in  
an overabundance of material goods,  
but in a sound stewardship that takes  
account of the needs of others.

Thus it is logical that the churches  
(Continued on page 46)



*We are told that the world teeters  
on the brink of complete annihilation  
and that the problems facing mankind  
are essentially moral and spiritual.  
We therefore ask . . .*

# What are the churches doing?

AS the seconds ticked away, the television interviewer asked, "Can you give me one example of what the churches have accomplished for peace?"

My mind flashed back to the Formosa Straits crisis of 1955. Influential voices in the United States were calling for aggressive action. But President Eisenhower, believing that such action could be interpreted as "hostile acts" which might precipitate war, insisted on negotiations and the courage of patience. The churches, through their National Council and its Department of International Affairs, had communicated repeatedly with the President, the Secretary of State, and others in government, emphasizing the wisdom of that approach. Communications also went to churches across the land urging support for such a policy.

Through anxious months, what began as a drift toward war became a development toward the peaceful resolution of the crisis. Although many elements entered into it, the churches were cited as one of two major factors promoting peace by James Reston, Pulitzer-prize-winning analyst of *The New York Times*. In his feature article of April 7, he wrote that the two forces in the movement toward peaceful resolution of that crisis were "the press and the pulpit."

Such examples are like the top of an iceberg. Years of basic labor lie beneath the occasions when such achievements of the churches come to public attention. Because of the nature of the work, the role of such agencies as the Department of International Affairs of the National Council of Churches is better known to governmental leaders and international statesmen than to many church

people. The Christian who wishes to participate responsibly in international affairs, however, needs to know what the church is doing.

The midtwentieth-century world trembles between destruction and peace, between life and death, on a scale never before known in history. The churches have been given a divine mandate by the God of peace to work in Christian love for more justice, freedom, and peace.

## Missions and international affairs

One of the three major ways in which churches make an impact on international relations is through the world mission enterprise. Missionaries, while not always seeking to affect international relations, inevitably influence attitudes and actions of people and governments. Objective observers say that Christian missionaries are among the most significant developers of international understanding and good will. The mission enterprise has been for over a century blazing pioneer trails in technical cooperation and economic development in such areas as medicine, public health, education, and agriculture.

One new trail is in the isolated, mountain country of Nepal, located on India's northern border. On a summer holiday one year, a missionary botanist and his wife, who is a physician, went to Nepal in search of plant-life specimens.

As her husband poked around the mountain slopes, the missionary doctor treated several Nepalese. These people, whose country had never before accepted Christian missionaries, appealed to their government to grant visas to such persons.

The outcome is the United Mission to Nepal, in which eight denomina-

by Kenneth L. MAXWELL

Executive Director,  
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New York City

tions are represented by missionaries from Europe, the United States, and the Church of South India, bringing medical and other forms of assistance to the needs of the people.

The world mission also makes impact on the countries which send missionaries. Persons who have learned about missions and who have contributed time and money often have a good understanding of other nations and are more sensitive toward other peoples of the world. A United States Congressman has said, "Church people interested in missions are generally more concerned and better informed about international relations than the average public."

## World service and international relations

Another dramatic way in which the churches make an international impact is through their programs of relief and rehabilitation. These tremendous undertakings of the World Council's Division of Inter-Church Aid and Service to Refugees, the National Council's Central Department of Church World Service, and numerous denominational agencies have developed on a vast scale since World War II.

The strength of the ecumenical movement, the speed of modern communications, and the stewardship of Christians in many countries have facilitated the expression of Christian compassion which has historical





AP Photo

At the end of World War II, Christian leaders from U.S.A., with John Foster Dulles as chairman, joined churchmen from around the world at Cambridge, England, to establish the Commission of the Churches on International Affairs.



Three representatives of the National Council of Churches, Kenneth Maxwell, Eugene Carson Blake, and Roswell Barnes, are shown leaving White House where they discussed mutual aid program with the President and the Secretary of State.

characterized the church at its best. More than a hundred million dollars' worth of goods and services are shared every year on all continents. Stocks of food, clothing, and medicine, stored in strategic spots around the world, are being expended to meet human need. In the event of famine, flood, earthquake or fire, tornado or human conflict, food and clothing are dispatched by ship, truck, jeep, or art from the nearest warehouse. Funds are dispatched by cable. Medicines, often contributed or sold at special rates by drug firms, are flown to points of need. Thus hope and life itself are renewed for millions of people in countless countries.

Deliberately, help is given on the basis of need, regardless of people's nationality, race, or religion. Before the world had heard the news of the communist attacks in Tibet, Church World Service was ministering to the needs of refugees crossing the border to India. Christians have had little religious contact with Tibetans; that country's religious and cultural policy and its physical isolation have proved effective barriers to the gospel. But the churches have demonstrated the compassion of Christ in this time of crisis.

#### Specialists in international affairs

The Commission of the Churches on International Affairs, a specialized agency of the World Council of Churches and the International Missionary Council, works through offices in Geneva, London, and New York. With a small but highly quali-

fied staff, CCIA engages in various types of study and action, maintaining active relations with national councils of churches on all continents.

At the opening of the United Nations General Assembly each year, it sends a memorandum to all delegates, informing them of the concerns of the churches on agenda issues. Personal conferences are held with various ambassadors and staffs, and with the UN's specialized agencies. At CCIA annual meetings, Christians from around the world develop policy statements on international relations which are often adopted by the related bodies of the World Council of Churches. Such statements give leadership and guidance to church groups around the globe.

Representatives of CCIA have been on the scene of every important special international conference for negotiations in recent years, including summit and foreign ministers' meetings. Presentations of Christian concern on matters under discussion have been made in person or in writing to all major participants. The CCIA has worked behind the scenes, helping to find solutions to such vexing international problems as Korea and Cyprus.

The story of CCIA's role in the Korean armistice is dramatic. The director of CCIA, on forty-eight-hours' notice, flew to Korea. Before an armistice could be reached in Korea, agreement was necessary between the Republic of Korea and the United States on behalf of the UN command. Dr. O. Frederick Nolde's

mission to Korea was that of promoting sympathetic understanding among Christians and of making known their concern for an honorable truce with the objective of unification and independence of Korea. He conferred with leaders of the national commission of the churches in Pusan, and had numerous consultations in Seoul with President Syngman Rhee and U.S. Assistant Secretary of State Walter Robertson, the principals in the negotiations. Prayer for restraint, patience, and open minds was offered separately with major participants.

Through consultations with government officials, the CCIA has also played a significant role in the cessation of nuclear testing by the United States and Great Britain.

Government and United Nations officials often have expressed appreciation for the able representation and the interest and insights of the churches shared by CCIA.

#### Churches working together in the U.S.

In the United States, Protestant and Orthodox churches work for better international relations through denominational agencies which coordinate their efforts through various units of the National Council of Churches. Besides working through the Division of Foreign Missions and the Department of Church World Service, the churches maintain a program of international relations through the United Church Women,

(Continued on page 14)





# Christian Ethics and International Politics

by The Honorable Hubert H. HUMPHREY  
United States Senator from Minnesota

**P**OLITICS and ethics are closely related. Every political decision is a moral decision because political decisions affect for good or ill the destiny and welfare of human beings. This is strikingly true in the international realm, where the decision of one government may mean the enslavement of a whole nation or the catastrophe of nuclear war.

International politics is concerned with the constant struggle of power and purpose among sovereign nations. If the struggle were simply a power struggle, a drama in which "might makes right," it would have no moral meaning. But it is more than that. It is also a struggle of purpose against purpose, and here is where ethics comes in.

The goal of some sovereign states like Nazi Germany and Communist Russia, is to expand by subverting or conquering other peoples. Some states, perhaps most states, follow a "live-and-let-live" philosophy.

The existence of a powerful and aggressive Communist bloc is the main threat to peace and security today. The Communist challenge is a total challenge—military, political, economic, cultural, and above all, moral. To be politically effective and morally sound, the response of the free world must be many-sided. A one-sided strategy which emphasizes military strength and overlooks the needs of underdeveloped countries is neither politically wise nor morally responsible. Likewise, a strategy which emphasizes economic aid and overlooks

the requirements of security in the face of the Soviet threat is equally irresponsible.

International conflict will not be eliminated, as some people suggest, by renouncing "national interests." A more fruitful approach is for the citizens of each nation to convince their governments to define national interests in terms which respect the legitimate rights, interests, and aspirations of all other nations, including their allies, unaligned countries, and hostile powers.

## What is the Christian position?

What is the main contribution of Christianity to the dilemmas of political life? In his recent book, *The Protestant and Politics* (Westminster Press), William Lee Miller suggests an answer which appeals to me. He says that Christianity provides "direction, understanding, commitment," rather than precise blueprints for dealing with day-by-day political problems. While there may be no "Christian position" on the exact amount for a foreign aid appropriation or the exact number of refugees to be admitted in a given year, there are, in Mr. Miller's words, "better and worse positions, relatively just and relatively unjust acts, and the Christian should seek what is good and just."

If a political decision were completely black or white, morality and politics would be simple. However, most issues in the field of foreign

policy, such as the arms control problem or the German question, are incredibly complex.

Where, then, does ethics enter the picture? It is precisely in the area of "direction, understanding, commitment" that morally concerned citizens can make their greatest contribution to a wiser and more responsible foreign policy. I have been inspired constantly by citizens who are deeply committed to the great goals of freedom and justice for our nation and for peoples around the world. The objectives are clear. But, in all candor, have sometimes been disappointed by a lack of understanding on the part of concerned citizens on *how* we move in the right direction.

As chairman of the Disarmament Subcommittee of the United States Senate, I have received hundreds of letters from people all over the country who want to do something constructive for peace, but who do not know how to relate their genuine concern to the foreign policy decisions of our government. Private citizens and groups do not make their primary contribution to national policy by giving day-by-day advice on complex issues. This is not to underestimate the importance of groups which take positions and promote discussion of public issues. The expressions of concern and suggestions from groups and individual citizens are vital to the life of a free society.

In any democracy, however, citizens make their fundamental contribution to the direction and substance of foreign



foreign policy by determining and clarifying the values for which the nation stands, by creating the psychological climate within which political leaders make their decisions, and by choosing between alternative sets of leaders who represent alternative policies for governing the country. Church, home, and school are the custodians and interpreters of the deepest values of our society. And leaders and legislators must honor the values of the people from whom they draw their power. This is government by consent of the governed.

Sometimes the climate of public debate and decision is clouded by hysterical fear or unattainable hope. A people who are afraid of their own shadow do not make wise decisions. A people who look for simple and miraculous cures for intricate, complex, and long-festering international problems by sole reliance on one program or institution are asking for a one-way ticket to disillusionment. Church people can and must help to create a climate of realism without despair and of hope without illusion. False hope leads to hopelessness; genuine hope leads to fulfillment.

Let me cite one recent example of how a church group has made an important contribution to public debate on a significant issue. I refer to the statement adopted by the 1958 World Order Study Conference, sponsored by the Department of International Affairs of the National Council of Churches, calling for a reappraisal of the present United States policy toward the diplomatic recognition and United Nations representation of mainland China. The Conference statement, whether one agrees or disagrees with it, was a valuable contribution to the discussion of an important issue; and the National Council of Churches should be commended for reaffirming the right of conferences under its auspices to speak their minds, even if in so doing a current policy of our government is questioned. The right to criticize is an essential right in democracy which thrives on free and responsible debate.

How can Christians be more effective?

Moral commitment supplemented by political understanding leads to more effective action. As the German statesman, Bismarck, said: "Politics is the art of the possible." A responsible politician sees the closed doors without overlooking doors that are open or ajar. The theologian and political philosopher, Reinhold Niebuhr, put it this way: "Man's capacity for justice makes democracy possible;

(Continued on page 12)



The Humphrey family in their backyard in Washington\*

## Senator Humphrey's Plan for Peace

Senator Hubert H. Humphrey, of Minnesota, is an active Christian layman and a member of the First Congregational Church of Minneapolis. While Congress is in session Senator Humphrey and his family attend the Chevy Chase Methodist Church in Washington, D.C.

When he was invited to address the National Conference on Christian Education of the United Church of Christ (Congregational Christian and Evangelical and Reformed), Senator Humphrey proposed a four-point program of "works for peace," which is summarized below.

The Editors of the *Journal* are aware that many persons in public life have made various proposals for peace, but Senator Humphrey's stature as a churchman and statesman makes this series of proposals worthy of discussion.

"I would like to say a word about my interest in a program of 'works for peace':

"1. *Food for Peace.* We cannot win the battle for men's minds with machine guns and mortars. We can win it only with superior ideas. 'Food for Peace' is a superior idea. Giving food generously represents the real America at work.

"2. *Health for Peace.* There are few fields in which we can perform more constructive works for peace than in the field of health. In the Mutual Security Act . . . Congress states it to be the policy of our land to contribute even more to the research task of eradicating mankind's diseases. . . . It is my pleasure to serve as chairman of Senate study of worldwide health activities."

"3. *Loans for Peace.* Still another work for peace is in the form of long-range economic loans to underdeveloped areas. . . . It is far more important to us that the underdeveloped countries succeed with their various development programs than that we insist on acting like bankers, offering only short-term loans, at high interest.

"4. *Disarmament for Peace.* I should like to mention one other essential work of peace, perhaps the most essential of all. I refer to the urgency of an imaginative new approach to the present deadlock over disarmament. . . . I urge that, instead of rigidly insisting upon the total U.S. disarmament package and getting nowhere, we break down that package into feasible units, one step at a time, and agree with the Russians, for example, on joint cessation of nuclear weapon testing with safeguards of effective and workable inspection. . . .

"Each successive work of peace has both a direct and indirect effect. The direct effect is to feed the hungry, clothe the naked, and heal the sick. But the indirect effect is to create a climate of understanding and friendship, and to contribute to an atmosphere of peace."

\*From left to right: Robert, 13; Mrs. Humphrey; Nancy, 19; the Senator; Hubert III (Skipper), 15; and Douglas, 10.



but man's inclination to injustice makes democracy necessary."

I believe with Dr. Niebuhr that men and nations have the capacity to achieve greater democracy, peace, and security than we now have, and I will continue to work for policies toward that end. I also believe with him that, in view of man's history of inhumanity to man, it is all the more imperative for morally concerned citizens to improve the instruments of democracy and international cooperation.

There is a tendency among Americans to indulge in what the British observer, Denis Brogan, has called "the illusion of American omnipotence." Although the country is powerful, it is not all-powerful; and if we imagine that we alone can determine the course of events throughout the world, we are in for a rude shock. We must get used to living in a world where nations rise and fall, despite our wishes and our dreams.

Many countries have been swallowed up by the Communists since the end of World War II against our will. Professor Herbert Butterfield, of Cambridge University, has said: "The hardest strokes of Heaven fall in history upon those who imagine that

they can control things in a solvent manner as though they were kings of earth playing Providence."

We are neither omnipotent nor the helpless pawns of an inscrutable fate. Recognition of this fact is the beginning of political wisdom and moral responsibility. We can be more effective when we know our limitations as a nation, when we understand our dependence upon our allies, and when we do not overestimate our virtue.

#### Is disarmament possible?

I would like to say a word about my interest in an international arms control agreement based upon an adequate system. For years I have worked toward this great goal, and I will continue to do so. I will also support a strong defense shield for the United States as long as we are confronted by an external military threat. Although some people do not understand why I work for disarmament on the one hand and support defense efforts on the other, I do not regard my position as inconsistent.

In the face of the massive military threat of the Soviet Union we must be prepared to deal with both "brush-

fire" attacks and a possible nuclear assault, and we are weaker than we should be in both capacities. Adequate military defense is a more effective deterrent to Soviet attack than inadequate defense. Adequate defense also strengthens our hand as we negotiate over Berlin, arms control, or any other issue. Agreement does not result when there is a great disparity between the two parties. Carl Sandburg said, "When the rooster argues with the cockroach, the rooster is always right."

When one considers the issues at stake, the necessity of negotiating with the Soviets for an effective arms control treaty is a clear imperative, even if the chances are slim. Persistence in the face of obstacles takes courage, imagination, and, most of all, patience.

Disarmament is a dramatic issue, and it is easy to see how morality is concerned with the survival of nations. But ethics is involved in all the questions of foreign policy, and there is no substitute for a morally concerned and politically wise electorate in supporting those policies which have some promise of greater peace and security in our time.

## WHAT KIND OF *Persons* SHOULD WE BE?

CHRISTIANS who are sensitive to the application of their faith to their local community often feel barred from participation in the international scene. They feel that "foreign affairs" are so far off, so complicated, and so specialized that only the expert can be trusted to formulate policy and determine the course our country should take in its international relations. It is true that the great and critical issues which face our Secretary of State and other policy-forming officials are often so complicated that the ordinary citizen appropriately feels himself inept and inadequate to express himself helpfully. Some other issues come before policy-makers and Congress on which public opinion is more easily expressed. In any case, the kind of person each of us is has international implications. And the individual Christian can have control over the kind of person he is. But how can the personal virtues we extol as Christians have any effect on our relations with other countries?

#### How do we look to others?

Recently it came over me how aggressive and impatient we must appear to some of our international neighbors. I recalled the efforts of a great American missionary to Japan, in 1924, to awaken the American churches and the individual American Christian to what he considered the real danger in the passage of the exclusion legislation, which said to the Japanese in effect, "You are inferior to the white race; hence we will exclude all immigration from Japan and will refuse citizenship to any Japanese who are now here."

This act, together with tariff legislation which restricted trade, finally helped to turn the balance of power in Japan into the hands of the military expansionist leaders, who plunged Japan into a twenty-year period of conquest. She conquered and ruled Burma, the great river valleys of China, Manchuria, and other parts of the Far East, ending her conquest with

#### by Clarence E. PICKETT

Nobel Peace Prize Winner;  
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the dramatic events of Pearl Harbor and Nagasaki and Hiroshima.

Many will recall the prevailing attitude in this country at that time. We were treated to cartoons showing the Japanese emperor as a monster with huge tusks, and the image of his people as less than human. In what is now generally viewed as an unnecessary gesture, we "relocated" persons of Japanese ancestry from the West Coast into camps, to prevent acts of sabotage.

Then the tide turned. American Christians, perhaps more than others, began to wonder what they could do to express concern for the people whom our conscience told us we had wronged. Individuals volunteered to go and live in the relocation camps to help their Japanese neighbors beat their "segregation" and turn the time and circumstance to good result. Two



thousand college students of Japanese ancestry were helped (with government approval) to relocate to "safer" inland institutions.

Later a charming and competent young American woman went to Japan for three years to teach English to the Crown Prince and other members of the royal household. Some leading American Christians raised funds to pay half the cost of establishing a new international Christian university in Japan. Perhaps most dramatic of all, thirty-three Hiroshima maidens were brought over to this country for facial surgery, made necessary by burns caused by the explosion of our atomic bomb in Hiroshima. One person, Norman Cousins, inspired this move and carried it



Unations Photo

1 the world are discussing conditions of laborly planning is often done with help er Plas of the Netherlands, shown here ple of Chryssoupolis in northern Greece.

poorer. The sensitive Christian cannot be the kind of peacemaker we need and be satisfied with our present policy of distributing surplus food and goods. A type of sharing which involves us more deeply, and perhaps more intensively, is to share the "know-how" of production. This may mean sharing our young scientists as well. While other agencies are also giving this kind of help, the churches might make it a central concern of theirs.

Should we try love?

At this point the reader may ask, "But what about the Russians? They won't let us be that kind of person." Fifteen years ago we said the same thing about the Germans! Of course it was just this kind of dilemma that Paul found himself in when he wrote Chapter 13 of First Corinthians. National life and community morality were in such a state at the time that he might easily have said, "Only the clean-up squad can change this situation." Instead he said, "Only love can change it"—and he knew that it might be unrequited love.

Our relations with Russia are precarious. Evidently fear and suspicion are working against us. They have caused us to arm more heavily than ever before, yet we grow more fearful all the time. We feel that if we don't increase our arms, the Russians will outstrip and annihilate us. Hate and mistrust paralyze our higher instincts. This is bad for both sides. Could it be that love is the answer to our problem? At least it would seem worth a serious try.

How, then, does Christian love ex-

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We can give—but what.

It goes without saying that we need to be generous. That would seem easy in a country so abundantly supplied with food and goods as we are, especially since our government buys surpluses from the producer and gives them to the ultimate consumer in deficit countries. Fortunately, there are persons, representing the great religious groups, who help with the distribution of these surplus products, in order somewhat to personalize the transaction. When one listens to some of the discussions in Congress opposing gifts of this kind, he learns to be grateful for others who feel that we are divinely commanded to share our abundance. This spirit reflects the kind of people we are or want to become. Here the grower and the taxpayer alike may extend a hand in open generosity.

Despite our giving, statistics still show that the "haves" grow richer and the "have-nots" comparatively

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of Christian virtue if laymen at home do not feel a corresponding responsibility to embody those same characteristics. Generous financial support for missions is desperately needed, but this must be matched by consistently Christian conduct. For now we are being put to the test of "return passage." Missions are a two-way street.

Recently a leading African convert from Kenya made an extended visit to this country to the homes and churches of the denomination which, sixty years ago, began the mission work of which he was a result. His astute observations are relevant for us here. The homes in which he was entertained impressed him as showing a kind of domestic life which he felt was the true product of New Testament Christianity. But when, below the Mason-Dixon Line, he was allowed to speak before a men's class but not in the church proper, his remark was, "We can't stand many



press itself in this situation? It shows in our conduct and attitudes. For one thing, a Christian will not allow himself to become the channel of bitter gossip, which finds such ready currency among us. He will seek in every way to demonstrate the significance of the religious life, and will show appreciation for such religious activities as exist in Russia. He will be ready to learn from the Russians and to acknowledge their accomplishments. He will try to understand their hopes and problems. Knowing that God's purposes are not served by the destruction of nations, he will deplore our mutual fear and preparation to destroy each other. Through acts of helpfulness and friendliness, he will recognize that Russians too are children of God.

I hope each reader will add to these recommendations and act upon them. If the Christian churches, large and small, were to engage in promoting such an enterprise, the transforming effect on our lives would be beyond imagining. The prayer of all of us for peace might thus come closer to being answered than through our many efforts to thwart and defeat each other.

To be the right kind of person, one must live by love—Christian love. This is not soft sentimentality but the ultimate reality, for God himself is love. Let us measure our lives then by love: in our families, in our churches, in our communities, in our nation, in our world. Think what Paul's words would mean for our lives in this day and age if we took them seriously:

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends. . . . So faith, hope, love abide, these three; but the greatest of these is love."

## What are the churches doing?

*(Continued from page 9)*

the United Christian Youth Movement, and the National Student Christian Federation. The Departments of the Church and Economic Life, Racial and Cultural Relations, Religious Liberty, and International Affairs are related particularly to the social education and action agencies in the denominations. United Church Women, through its Department of Christian World Relations, has an extensive

and highly regarded program in this field.

The YWCA and the YMCA, church-related organizations, also maintain programs in international affairs. Increasingly, churches are encouraging members to participate in such community activities in international affairs such as local units of the American Association for the United Nations, Councils on World Affairs, and the Great Decisions Programs of the Foreign Policy Association.

Primary responsibility in the National Council of Churches—with particular concentration on political, social, and economic relations—is lodged in the Department of International Affairs. This work began fifty years ago in the ecumenical movement in the United States, and was known as the Department of International Justice and Goodwill.

### The Department of International Affairs

With the overall mandate of mobilizing the churches for peace, the Department of International Affairs has responsibilities of four types:

- ▶ Education among the churches and their members in international relations, working with the denominations, state and local councils of churches, and local churches.

- ▶ The development of consensus among the churches and their members on crucial international issues.

- ▶ Representation of the churches' views to government officials and at the United Nations.

- ▶ The exchange of views with Christians in other lands through correspondence, consultations, and deputations.

One example of representation to government was a conference between church leaders and President Eisenhower, his economic adviser, and the Secretary of State at the time the mutual aid program was in dire straits and in need of new initiative. Shortly afterwards Secretary of State Dulles reflected views similar to those expressed in that consultation when he proposed the Development Loan Fund to the Senate's special Committee on Foreign Aid. In the same series of hearings, the churches, through National Council President Eugene Carson Blake, strongly supported economic and technical cooperation and the new initiative of the administration in the Development Loan Fund. A broad information program was then conducted among the denominations, state and local councils of churches, and local churches, which brought wide support from their members across the country.

The achievements of the churches are broader and deeper than many people realize. Major emphases of the Department of International Affairs have included:

- ▶ Concern for overall U.S. foreign policy.

- ▶ Support for the United Nations and its specialized agencies and programs.

- ▶ Encouragement of atoms-for-peace.

- ▶ Urging the reduction and the regulation of all armaments, including nuclear weapons, with adequate inspection and control.

- ▶ Working for world economic development, including support for constructive mutual aid and reciprocal trade.

- ▶ Developing wider practice of human rights.

- ▶ Seeking improved immigration and refugee policies.

- ▶ Urging the development of a more peaceful image of the United States. This includes supporting the maintenance of an adequate national defense, opposing universal military training, and emphasizing the curative, creative aspects of international relations.

- ▶ Carrying forward a ministry of reconciliation, urging negotiations and conciliatory policies and actions among nations, and exchanging visits among churchmen in broader and deeper Christian fellowship, especially across borders where political tensions have been most critical.

The Department is giving major leadership to the Nationwide Program for Peace described on page 2.

Parallel departments in many countries around the world, as in the Canadian Council of Churches, cooperate with each other to improve the effectiveness of their work. Besides direct contact these departments work together through the CCIA at the world level.

"But what can I do?" is a question many individuals ask about international relations. They are overwhelmed by the complexity of it all. The above list of the specific concerns of the Department of International Affairs, however, suggests handles which people can take hold of. The experience of the churches and statements from government both say to the individual Christian that his effort does count in the fateful issues of international relations. What better time for church school teachers and students to become more deeply concerned with and more effective in their responsibilities in international relations than now? The Nationwide Program of Education and Action for Peace offers them unprecedented opportunities.





## A CHRISTIAN'S RESPONSIBILITY

*on a  
Changing  
Planet*

By Charles MALIK

President of the 13th session of the United Nations General Assembly  
Commissioner of Commission of Churches on International Affairs  
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CHRISTIANS have seven basic responsibilities in a changing world.

- 1 They must study and know the facts as profoundly as possible. This means thousands of hours of hard, responsible work; and this includes especially knowledge of the laws of change. The Christian has no excuse whatsoever to be shallow and sentimental. The Christian thinker must be the deepest thinker in the world; his aim is to overcome all stupid superficiality of analysis.
- 2 They must feel profound concern for the state of the world. They are makers of history and not mere on-lookers, and God will hold them strictly accountable for the course of events. Profound and troubled concern is an absolute Christian necessity.
- 3 They must be in close touch with situations. They must think, act and react from within these situations. To think and talk from outside is a very grievous sin these days. And this "closeness of touch" must include taking the poor, lonely, weak, distracted, over-worked and over-burdened leaders into the inner warm fellowship of the Church. The Church cannot assume responsibility for political decisions; it can only criticize, inspire, commend, set up norms in accordance with the will of its Lord.
- 4 Prayer is a fourth requisite. The Christian must daily invoke several times God's will on earth as it is in heaven. Nothing is more potent before the throne of God than the sincere prayer of a contrite heart.
- 5 A Christian has responsibilities to Jesus Christ, over and above any other responsibilities he may be shouldering in this life. He must therefore witness to him,

amidst every change and despite every change. A most grievous sin is to allow the change so to overwhelm us as to cause us to forget our witnessing duties. Our direct knowledge of the grace of Christ is infinitely more important than all the world and all its changes.

- 6 The Christian must seek the unity of the Church. This is the urge at ecumenicity. If the Christians really become one, the world will be suddenly transfigured. This takes infinite humility. No greater scandal exists than that of the separation of those who were baptized in the name of the Father, of the Son and of the Holy Ghost.
- 7 Christians must remain faithful to their faith, in all the plenitude of its fundamental tenets as they have received them from the Apostles, from the Fathers and from the Saints. This holy deposit of faith regarding man, history and God is above all systems, all ideologies and all economic and political orders. It is most important to achievement, no matter how noble and true. Jesus Christ, the Cross, the Gospel, the Church, the Freedom of the children of God—these things cannot be subject to any "change" in any "changing planet." The primary Christian responsibility on a changing planet is to be humbly faithful to Jesus Christ.

If we know the truth in all its depths, if we are genuinely troubled and concerned about the world, if for any situation we learn to speak from within, if we pray and pray and pray, if we never faint in witnessing to Jesus Christ despite our dullness and preoccupations, if we seek the original unity of the Church according to the will of Christ, and if we remain faithful to the full plenitude of our faith, then there is hope that a changing planet will in God's time be captured to the glory of God in Jesus Christ.





**T**HE WORDS "international relations" sometimes carry a rather awesome sound. Visions of nations and upsetting events, diplomatic conferences and armed forces, come to mind. The vastness of the power involved overwhelms us; the threatening situation between countries frightens us. We feel far removed and helpless in the face of complex top-level maneuverings.

But international relations are not a remote affair in which we play an insignificant, impersonal role. Like almost any other aspect of life which involves relations with other people, international relations begin right here at home. They start with you, with me, with the children we teach and the way all of us see the world.

Christian education has a deep concern with international relations; for the Christian—whether aged eight, eighteen, or eighty—should see the world with a special kind of vision, a particular attitude. That attitude is an important basis for the kind of international relations which foster constructive understanding between nations and peaceful solutions to their problems.

#### Teach children to accept differences

Accepting the fact that there are differences in the world is an important step in developing a Christian way of seeing that world. We all know *intellectually* that people have different colored skins, speak different languages, eat different foods, wear different styles of clothing, behave according to different customs.

But how do we *feel* about them? Are other people's customs less desirable than our way of doing things? Are other people inferior because they are not like us? Are we and our ways just a little bit better for everyone? If so, we do not really accept the existence of differences. The world is out of step with us.

On the other hand, do we genuinely feel that differences are desirable? That the world is a more interesting place because we are not all alike? That underneath these differences people fundamentally seek to fulfill similar needs? That God created people different from one another, loves one just as much as another, forgives each and all in equal measure, and somehow makes provision by his creative activity for constructive differences to exist?

To be able to say "yes" with genuine sincerity to such questions is to accept the existence of differences and be able to see the world with appreciative eyes. Accepting differences does



Children can learn early to be friends with persons of other national and racial groups. Ernest Gross, then U.S. delegate to U.N., shows two young girls an exhibit of pictures by junior artists (top). In a nursery school (second picture) boys of three races learn to cooperate. A class of juniors in a vacation church school dramatize Japanese home life. (bottom picture).

*Pictures from Unations, Ott from Monkmeyer, and Hammond.*

## Seeing the World through a Christian's Eyes





not mean complete approval. There is always room for improvement—in others and in us. But acceptance of differences means that we approach others in a spirit of living together and working out our difficulties, rather than fighting to assert our superiority and supremacy.

Albert John Luthuli, deposed chief of the Zulu people in South Africa, is a symbol of human dignity to millions of black-skinned Africans. Unlike today's city-raised South African, who is treated from the start by his white "masters" as only half human, Albert Luthuli grew up in a mission reserve near the city of Durban. He saw people as human beings, not their colors. Despite having been deposed as chief by his country's apartheid-conscious white government, and having been subjected to arrest and imprisonment primarily because he is a leader of his African people, he is not anti-white and expects never to be so. He does not hold hatred. From childhood he was treated by white missionaries as a human being and a child of God. He cannot erase the influences of this early association, nor does he wish to do so.

Accepting differences is an attitude which begins to be nurtured, or stunted, in childhood. The adult sets the pace and establishes the climate according to which the child's feelings develop. When the teacher accepts the child as a person of worth—even though improvements may be needed—the child is freer to accept people as they are, as persons of worth. His playmates and schoolmates are his world, and the quality of this relationship will be the same as that which he will later have with other people in widening associations.

### Teach them to make friends

Fierce personal loyalties to family or close friends will develop in the child, and they should. They help him know who he is and where he belongs.

Such loyalties can be barriers to good relations if they are standards for belittling others, but in another spirit they can also be ways of establishing identity, child-style. "My father can lick your father!" may be a genuine eight-year-old's overture for establishing relations—a preliminary summit conference, so to speak—rather than the expression of a hostile attitude and undying enmity. The accepted child tries to deal with others on a basis of acceptance. He views his gradually enlarging world with a willingness to try to live with people, not the need to drag them down.

Acceptance also gives a child an undergirding of personal security in the face of what television newscasts and adult conversations so often picture as a hostile, unfriendly, fear-ridden world in which other people and other countries are the big boggy men. The truly accepted child—or adult—can approach new groups, the struggle for status, and even unknown experiences with some degree of appreciative expectancy. This attitude reflects the fundamental love and forgiveness which have been offered him by the adults he knows and trusts.

Like many families today, the Allens had lived in France, India, and now Poland. Mr. Allen was a foreign correspondent for a major news service. They were a close-knit family group, yet they always tried to get to know the people in the country where they were located. When they moved to Warsaw, young Robert had to enter another new world of different customs, different languages, and different attitudes. As soon as they settled in their new home, he dashed outdoors and across the street to a group of boys at play. His reception, typical of children anywhere, was a bit cool and appraising.

Who was this boy? What could he do? After a few preliminary skirmishes, Robert rushed home, grabbed a baseball bat, and went back to the group, showing them that he wanted to play ball. That settled matters. He was admitted to the circle as a boy who would stand for his rights but could also make a contribution. (This, of course, is adult analysis. The children operated spontaneously.) The attitude of Robert's parents, in being appreciative of him, helped him periodically to make new acquaintances and establish relations with different groups.

### Teach them interdependence

Children also need to realize that we are interdependent, that we cannot live without the contributions which other people and other countries make to our welfare and our total life. More face-to-face experiences are possible than we think. They may come at first hand for children, or they may be transmitted vicariously through adults.

A small rural church in Indiana wanted its children to know something about people overseas. At first the teacher said, "We can't do much. We have only people of American stock from way back in our church." Diligent search disclosed a different situation. Fifteen miles away two students from India and one from Japan were enrolled in a small col-

## by Frances W. EASTMAN

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lege. And one of the church members was a returned GI who had taken real interest in Korea and its people while he was stationed there. His genuine concern and his appreciative stories, as well as pictures he had taken, brought a different world right to the church school's doorstep. Carefully planned visits in the church school and in church homes for the exchange students introduced the boys and girls to "real live" people from other countries.

The juniors in two widely separated churches—one in Connecticut and one in Kansas—were studying about living as Christians in a world which is now a big neighborhood. One session dealt with the United Nations. How was this mammoth, complex organization to have any reality for these ten- and eleven-year-olds?

The Connecticut church took the children on a visit to the UN headquarters in nearby New York City. They visited the meeting halls, met a few delegates from other countries, tried out the translation equipment. With this personal acquaintance as background, the juniors then began their study with interest.

Children of Kansas could not so easily come to New York, but a church member was found who had seen the United Nations in session. With the juniors' teacher he worked out a careful, simply told presentation of what he saw and how he felt about it. After his report, which included showing sample booklets, a set of flags, and some pictures, the class was divided into small groups of four children each. They talked about the report and worked out questions, then met together to share their thoughts. A fascinating discussion followed.

In a third church, located in a lake port, a church school class was taken to inspect cargo being unloaded from freighters. They discovered that cocoa comes from Ghana, rubber from Brazil, industrial diamonds from South Africa—and that we cannot get along without these and many other products which we do not produce ourselves. This discovery laid the foundation for working out a chart of ways we need each other and can help each other.

In such good soil as acceptance, acquaintance, and recognition of interdependence, the seeds of good relations and the feeling that the world is our home and neighborhood will grow in children.



by Helmar NIELSEN

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# Young People Are Ready

**A**DULTS may need some incentive to study international relations or some reminder that the situation is critical, but we who are young have a ready-made interest. We know that any day the blind self-centeredness of a nation or the whims of a dictator may force a gun into our hands and another in our backs. Every high school boy knows that, one way or another, military service or its alternative is in his immediate future. The girls, too, are aware of the effect which national preparedness has on their boy friends, their brothers, and their own future plans.

For these reasons we are ready for intensive study and for whatever action we can take that will make international peace more possible and more likely. Because of our recent school courses in geography, current events, history, government, and economics, we may even have a better background and a deeper understanding of current world affairs than our elders.

The United Christian Youth Movement has launched a five-year emphasis which will seek to relate the Christian faith to world politics. The Movement reminds those of us in its member denominations and agencies that we must not make the mistake of treating lightly the ideas which lie behind the conflict between Communist and free nations.

## We must probe deeply

Christian education must be intellectually honest and help us look deeper into the world crisis for two reasons:

First, any genuine education for young people must take into account their own concerns. There is a struggle going on within our minds and emotions which is just as dynamic as the struggle that is going on between nations. There is confusion among us just as there is among nations. Because we are "growing up," we are in revolution against the fixed patterns that family, society, and religion seek to impose upon us. If the church is to help us understand the revolution between nations and peoples, it must do so within the context of our own revolution. The church should nurture and encourage a desire for radical change in our own lives.

More than anything else, I believe we young people need to be stimulated. We need the adventure of using our minds freely and exercising our hearts. International affairs need to be made meaningful to us in terms of our relation to a changing world.

The second reason why Christian education must look below the surface of international relations is the Christian imperative for change. Blind devotion to the status quo has no place in the church, which works for the coming of the kingdom of God.

But change requires a certain freedom—a freedom found perhaps more frequently among youth than among older persons. When we know the issues, we have a remarkable freedom to think clearly and to judge reasonably. I have never seen a youth group yet which, after learning of the needs and problems in foreign economic aid, was not eager to do something about our slothful neglect.

The revolution in the world requires our freedom and idealism. In fact, the present revolutions in Asia, Africa, and South America are, to a considerable degree, provoked by young people. Conversely, if the democratic nations of Europe and North America fail to respond to their moral obligations internationally, their young people must bear a large share of the blame because they have failed to recognize a new world emerging.

## We need stabilizing

The church must, first of all, help youth to be free. We are rather like young birds, looking through the leaves to the ground. We see all the possibilities of trying our wings, but we need a nudge.

Yet at the same time the church must offer us guidance. We are generally explosive, erupting into ideas on foreign policy that may be as violent as rock-and-roll. We sense a new freedom from old bondage, a new day ahead, and we feel challenged. But change in the Christian context must be tempered by reason, and the strange, often peripheral ideas which we come up with should be understood as a natural aspect of the process.

## We need to act

Although the church needs to help us understand the ideas behind the changing world—the kind of world we young people dream about—we need something more than reading, thinking, and discussing. Our education must be practical; we must act.



Delegates from the United Christian Youth Movement had opportunity to discuss his foreign policy address with Secretary of State Dulles at World Order Study Conference. Helmar Nielsen, author of this article, is at left. Others are: Kenneth Maxwell, director of the conference; John Tannehill of Bismarck, N. Dak., and Janet Whitney, of Manchester, Conn., both of UCYM's international policy committee; Stuart Langton, Springfield, Mass., 1958-59 UCYM national chairman, and the late Mr. Dulles.

NCC Photos



But what can we do? The problems seem vast, far away. Most of us still are dependent upon parents. We may be free to think and say what we think, but we do not have important jobs, money, or prestige. Our opinions seem disregarded by the community. Part of the complex nature of international affairs today is the need for so much action when it is so difficult to act.

*The first important action is to be concerned.* The world's immediate problem of survival demands that we awaken to the fact that there is a problem. Projects like food and clothing relief are very important, but the most significant action is the persistent dialogue between concerned people which leads to specific activities.

We young people are in a unique position to act because we are in the midst of making decisions. We are deciding whether to continue our education, what vocation we should choose, from which viewpoint we shall evaluate all the experiences of our later lives. Concern for a Christian world is important for us *now* as we face a choice between selfless devotion and personal gain.

If we are really to put aside childish things and become men, we must do more than get a driver's license, shave, have dates. We must do such things as join a political party, read a good newspaper regularly, learn to talk intelligently about international affairs, write to our elected officials.

Not only must we learn to deal with the facts of a changing world; we must also learn compassion. What is the good of giving away our old clothes

to those in need unless we know whom we are giving them to and why? Without honest Christian concern for our fellow men, much of the value of sharing is lost. In the end, it is the spirit in which we act that is the most important result of our Christian education.

#### What kind of program is called for?

How can the church educate and inspire today's young people? No magic formula or shock treatment will do the trick. The church must begin with us where we are. If it accepts and understands us in the midst of our own revolutionary character, stimulates us by an intelligent analysis of international issues, inspires us by Jesus' example of compassionate action, we will respond in an amazing way.

I am continually surprised, at meetings of the United Christian Youth Movement, by the intelligent questions my friends are asking. I am proud of their keen analysis of foreign policy issues and of their general excitement about the future of the world. To see my friends decide on careers in the diplomatic service and other international service projects is to sense their Christian concern.

The UCYM's five-year emphasis on international affairs is furnishing a framework in which the ten million youth in churches related to the Movement can study and act. Out of intensive conversations with government leaders, our Preparatory Commission has developed a fourfold strategy of principles, policies, program, and projects.

Youth in each of the denominations and agencies related to the Movement have worked at drafting and redrafting a statement of basic principles which explain our concern. Their statement, "Moral and Theological Principles for Action in International Affairs,"<sup>1</sup> now stands as an official statement of the Movement and has been received with widespread respect and enthusiasm.

The theme of Youth Week in 1960,<sup>2</sup> "Thy Kingdom on Earth," will emphasize Christian world citizenship. The 1961 theme, "Into All the World Together," will relate Christian outreach and international affairs. Early in 1960 a handbook for youth in international relations, written by John S. Wood, will be published by Friendship Press under the title, *Whose World?*<sup>3</sup> We are already involved in such projects as the International Christian Youth Exchange, World Youth Projects, Share Our Surplus, and seminars at the UN and with state and national government officials.

Of all the institutions in the community, the church can be the most effective in interesting us in international issues because of its threefold concern for moral, intellectual, and creative action. Together with our adult advisers, we youth need to face squarely the period of adolescence in our lives and in lives of nations.

<sup>1</sup>Available from UCYM, 475 Riverside Drive, New York 27, N.Y. \$2.00 a hundred.

<sup>2</sup>Youth Week materials are available from the Office of Publication and Distribution, N.C.C. See listing in inside front cover, September *Journal*.

<sup>3</sup>Available about March 1 from Friendship Press. Address as in Note 1.





NCC Photo

A map with flags or ribbons can be a dramatic way of showing areas of concern. The map in this picture shows places which receive Church World Service aid.

# ADVENTURE FOR ADULTS

by Esther W. HYMER

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United Church Women  
National Council of Churches  
New York City

A PROGRAM of Christian education in international relations for the adult members of a church can be an exciting adventure. The goal of such a program is an understanding of modern international society against the background of Christian social thought. An international relations program should also help to equip each person for responsible participation in international affairs.

## What your church can do

A "church audit" by a small committee of interested persons could be a first step in working out an educational program. Many churches already have a Committee on Christian Social Action, which would logically carry such responsibility. If there is no such committee, this would be an appropriate time to organize one.

At its first meeting, the audit committee will discuss the role of the church in the current world situation.

Assignments should be made to gather information in these areas:

1. *Church activities related to world affairs.* Do mission study groups grasp the relevance of missions to world peace? Are projects sponsored by women's societies or adult church school classes related to the world mission? What meetings are being held by groups in the church on current world problems?

2. *Interests of the church members.* What are the majority opinions on questions relating to the UN or international questions in the news? What proportion of the church members came from other countries or have relatives living abroad? Is there a particular country or area of special interest to the local congregation? To what extent is missionary work supported by the church? To what extent does the church aid people in other countries through Church World Service or denominational

service organizations? List the people who have had international experiences which could be a springboard for study or action.

3. *Community resources.* How much world news gets into the local newspaper? What is the editorial policy of the paper on international questions? What kind of information is available at the local library? Is the church library adequate? Are periodicals with news of church activities in other countries available to most members? How much international news and how many programs on international affairs can be heard over local radio and television stations? What programs are offered by community organizations? To what extent is the community dependent on trade with other countries for its prosperity? Are there persons or conditions in the community which could be used to increase interest in current affairs and the world-wide work of the church?

The audit report could be presented as a panel discussion at a special international dinner, featuring special foods and decorations. The discussion should lead to plans for an ongoing international relations program. A committee representing various groups in the church should be appointed to coordinate plans and work out arrangements. Events for the entire congregation are the easiest way to stimulate interest in world affairs and recruit support for a continuing program.

Regular church events may have an international theme. A family night or reception for new members can resemble an international fair, with booths decorated after the fashion of various countries. International dinners or teas often lead to a more serious study and discussion. An international music festival or a program of hymns written by church leaders of different countries can have special interest, especially if talented individuals or groups from other lands participate (see Bibliography, page 28 for booklet of *Twelve New World Order Hymns*). A mission night with pictures or films about missionary activity or Church World Service projects in a troubled area can relate the church's program to questions of foreign policy. Sometimes it is possible to secure for sale goods made in mission schools. In addition, local churches observe many special days on the church calendar and the programs of these may be devoted to world peace.

Illustrated travel talks, with slides or films, are an excellent way of sharing new information. Persons in the church who have traveled can assist with plans or participate in pro-



grams. Presentations should include places in the news and mission stations. Excellent films and filmstrips are available from your denomination and from the National Council of Churches. (See the listing in the Audio-Visual section of this issue.)

A "University of International Life" series, in one or more areas of world concern, may be planned weekly. The program usually begins with a general presentation of the theme followed by a coffee break, after which individuals are assigned to discussion groups. It may end with a film and closing devotion.

The presentation should be varied. Instead of a single speaker, occasionally several persons might take part in a symposium. Some subjects lend themselves to a panel discussion or debate, while others may more appropriately use a film or open discussion. The documents and reports growing out of the Fifth World Order Study Conference make interesting subjects of study for this type of program (see Bibliography, page 28). A small registration fee and suggested reading will encourage regular attendance.

Finally, most ministers will welcome a request to plan one or more sermons on the subject of Christian ethics in world affairs. Articles in this issue and materials listed in the bibliography will be helpful in preparing these sermons. The Sunday service of worship, or a special service, may be enriched by the use of prayers and hymns from around the world.

### Keep members informed

Because the Christians are also citizens, the events that claim their attention in everyday life must be brought into the church in order that theology can help them understand and deal with the problems of our time. Here are some suggestions for relating the current events and stimulating members to seek more information:

1. Hang a large map of the world on the church or church school bulletin board. Indicate current events by means of ribbons extended from the area involved to explanatory cards or tabs.

2. Feature an "international issue of the month" on a bulletin board. This would include clippings from newspapers and church periodicals, to be added as developments take place.

3. Display frequent up-to-date listings of noteworthy books in the church libraries. For the benefit of those who are unable to attend church meetings, conduct a "reading trip around the world," using a special

book list or some variation of the bookmobile idea.

4. Conduct "Information Please" groups for interested members.

### Offer opportunities for study

It is the responsibility of the church to offer opportunities for continuing education to those who seek to be more effective Christian citizens.

As situations are analyzed, full consideration must be given to the Christian imperatives as a basis for action. Differing opinions must be fully explored, and all phases of an issue examined. The goal is not agreement with opinions, recommendations, or resolutions adopted by other groups, but full knowledge for each participant as a basis for individual action.

Courses of study must be planned carefully in recognition of the wide range of individual preferences. Timely basic material, geared to the interests and abilities of the group, should be available to all members. These may be secured from: the National Council of Churches and its units, Friendship Press, the World Council of Churches, the World Council of Christian Education (all at 475 Riverside Drive, New York 27, N.Y.), the Foreign Policy Association, 34 E. 46th St., New York, N.Y., and most denominations.

### Involvement creates interest

Most people have little real understanding of a situation until they themselves become involved in it. For example, it is not until their boy enters Military Service that his parents begin to read about trouble spots abroad. After a church has resettled a refugee family, its members study the Church World Service bulletins more carefully.

Opportunities for involvement through personal contact with people from other countries include the following: Tours or travel seminars, planned by denominations and even by local churches, provide Americans with first-hand information about other countries. Scholarship grants by state and local groups enable students from other countries to spend a year in the state or community. Student-teacher exchange programs are sponsored by federal and state agencies, educational institutions, and church organizations such as Church

World Service, state and national councils of churches, and individual denominations. In addition, church members are urged to write to people abroad, visit the United Nations, and do international volunteer work here or abroad (for service opportunities, see page 24). Church women might undertake to display a United Nations flag, as a means of stimulating interest in world peace.

### Action is needed

Action to translate convictions into deeds is an important part of the educational process. Here are some of the forms of action that are open to the individual citizen:

1. He may express his opinion on a public policy by writing or visiting members of Congress and candidates for election. Legislators send frequent bulletins to alert constituents to the issues before Congress.

2. He has the responsibility and the obligation to vote intelligently.

3. He may take part in community projects to increase public interest in international affairs.

4. He may write to the editor of a local newspaper, focusing attention on the needs of people in less developed areas.

5. He may sponsor or assist in a clothing drive.

6. He may help to distribute literature on international issues through the church or public libraries, or to mission stations.

7. He may cultivate personal friendships with foreign visitors or with persons he has met abroad.

### Evaluate the program

A periodic evaluation of the program should be made to determine how fully it is affecting the life of the church! The fact that attitudes change slowly should not be cause for discouragement. God works in many unseen ways.

To have a part in breaking down the barriers of ignorance and prejudice, and in building in their place bridges of understanding and love, is an exciting experience. Each day becomes an opportunity for new expressions of the conviction that God is Lord of all life and that each person is a channel through which his purpose is fulfilled.

*"One of the finest things you can possibly undertake . . ."*

Thus President Eisenhower described the churches' Nationwide Program of Education and Action for Peace. "Christian Education and International Affairs" will help you make the nationwide program both local in its character and personal in its impact. Additional copies of this issue are available at the rates printed on the card bound into this issue.



# what FAMILIES can do

by Margaret Hodges WARREN  
and Roland Leslie WARREN

Mr. Warren is Director, Social Research Service,  
State Charities Aid Association, New York City

WHEN STRANGERS from different countries meet and learn to like each other, international understanding takes on its warmest and most brotherly aspect. A French girl who attended an international seminar on world affairs held in Copenhagen a few years ago said at the close of the meeting: "In the future, when I read of trouble or disaster in Thailand or in Iraq, I shall think of Ambhon or of Ahmad. Things that happen in the world have now become personal and very important for me." The thirty-five other young people from all over the world echoed her sentiments. They had enjoyed each other so much that parting was difficult.

Contacts with persons of other nationalities and cultures are no longer a matter of choice or special effort. We are becoming increasingly involved with such people in school, in business, and sometimes even in church. Many thoughtful parents are trying to see how the intimate situation of the home may provide the atmosphere from which children may go out into the world able "to see one another's point of view and to be at ease with our differences and even love each other for them," as a student from Jamaica expressed it.

The first way in which Christian families can further understanding on an international scale is to help their children grow in strength, confident of their parents' and God's love, ready to love others. Children sure of their own security are likely to meet their fellow men with a warm and trusting spirit.

## Prejudice is at work

Parents cannot take it for granted, however, that children will have friendly attitudes toward those who are "different" from themselves. Mothers and fathers may discover with dismay that their children have

learned from their playmates, from a situation at school, or from television, movies, or comics, to feel superior to or dislike and fear those who are different. Children frequently first learn unkindness and prejudice from their playmates. The differences that cause this distrust are of many kinds: the other persons are richer (or poorer), are better educated (or illiterate), have a different skin color and features, have a different way of life, speak a different language, go to a different kind of church. This is a universal problem; there is no country in which one cannot find prejudice, misunderstanding, and fear at work.

When parents become aware that their own children have been dis-

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## A World Order Hymn

"From Hearts Around the World, O Lord"  
by Elizabeth Patton Moss

Grant us our Master's heart and mind,  
His care for all, the poor and blind,  
For every race, for young and old,  
Despised, rejected, hungry, cold.

Let us not lose the vision blest,  
The dream of peace, the hope, the quest;  
Thy gracious will be done each day;  
Thy kingdom come on earth, we pray. Amen.

L.M. Tune: *Angelus* or *Tallis Canon*  
From *Twelve New World Order Hymns*, Copyright  
Hymn Society of America.

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criminated against or are themselves discriminating against others, they have an opportunity to teach their children love and understanding by example as well as precept. On moving to a new neighborhood, a little girl was teased and ridiculed by the neighborhood children because her family belonged to a small minority religious group. Parental support and love helped her over this unpleasant experience. But, in addition, her mother helped her to see that often other people feel strange and rejected in new situations. Some time later

two other new children came to the school, and in each case, because of her own experience and the way her family had helped her to see it, she went out of her way to be kind and friendly to these children.

Perhaps the greatest problem which thoughtful parents face is the impact on their children of the constant talk of defense and preparedness for war. Air-raid drills in school serve to emphasize in the minds of the children that their country and other countries are preparing for war against each other. Whether the war is offensive or defensive is largely academic. The obvious inconsistency of teaching love of all people everywhere, and at the same time preparing for war against some of them, presents a dilemma to parents, whose own attitudes may run all the way from total pacifism to active participation in defense preparation. This dilemma is one which each parent must solve for himself. He must face the fact, however, that an obvious inconsistency in teaching and action will not be overlooked by his children.

## What parents can do

A family atmosphere of love, helpfulness, and faith can, as has been indicated, provide a basic step toward world understanding. But many parents wish to take more specific action to make their children aware of the rest of the world and the way other people live. Families are doing this in many ways:

### 1. In cooperation with the school

One mother learns about the social studies program her children are studying in school, and then builds her own and her children's leisure-time reading around this field. Her interest and participation make the children more interested in these subjects, and at the same time the reading helps them to be better prepared for their school work.

In another case, a mother told her child's teacher about the Art for World Friendship program. This organization exchanges paintings and drawings of children of similar ages from different parts of the world. The teacher liked the program and encouraged a lively participation in it by the whole class.

Some schools encourage children to exchange letters with children in other countries, and some of them have even "adopted" a sister school in another land. Parents can express their interest in these activities to the teachers and administrative officers, and can encourage their own children to take an active part in them. (See boxed note, page 23)



For widening knowledge of other land and peoples, UNESCO publications are a rich source of information on varied subjects. The UNESCO *Courier*, "A Window Open on the World," is published monthly in four languages at a cost of \$3.00 per year in the United States. Its interesting and well-illustrated articles are on an adult level, but may often be helpful to young people in their school studies. There are numerous other publications, including denominational missions magazines, the *Ecumenical Courier*, the *Lit-Lit News Letter*, and Friendship Press books. For church families, such magazines and books are valuable in keeping members aware of the special ties that bind members of the world-wide Christian church.

## 2. Through language study

In one family, the parents are fluent in several languages, and their children have absorbed a lively interest in other tongues. Parents who learn a new language together with their children will greatly stimulate and support their children's language learning. Recorded lessons are available at low prices and in an increasing variety of languages. Perfect mastery is not nearly so important as the desire to learn how the other fellow speaks and to work in order to talk to him in his own language.

## 3. Through gifts

Families may express their interest in the needy people of other countries through gifts. These may go through denominational channels to Church World Service, for massive programs of feeding and other care. For more personal contributions, a family may send CARE packages of food, books, tools, or clothing to another family in a country of its choice. One family which does this at Thanksgiving and Christmas each year often receives letters of thanks from the recipients. One package of children's books for school brought letters from the principal and from several school children in the Philippines. Many other opportunities are offered by denominational boards of missions.

## 4. Through personal contacts

Many people want an opportunity to develop personal friendships with people of other lands. This can probably be done most easily through becoming acquainted with new immigrants who happen to be living in the community. Often there is more of a feeling of glamour in writing to a person in another country than in actually meeting and talking with such a person living nearby. Yet personal contacts can be most stimulating and enjoyable, and through

# Pen Pals and UNICEF

A NUMBER of organizations sponsor programs of correspondence exchange between children and youth of different countries. Some of these specialize in specific age groups and others in particular countries. A newly formed organization,

Letter Writing Committee  
People to People Program  
45 East 65th St.  
New York 21, N.Y.,

acts as a clearinghouse for all types of international exchange correspondence. This group will forward a letter requesting correspondents to the agency that best suits the request.

The United Nations Children's Fund, known as UNICEF, sponsors Halloween collections for "all the world's children," and publishes Christmas greeting cards by artists of various countries. It also publishes an annual volume for children, *Hi Neighbor*, at \$1 a copy, which includes maps, photographs, drawings, music, etc. The *Hi-Neighbor Record* contains folk songs and folk dances. For information about these materials and projects write to the United Nations Committee for UNICEF, United Nations, New York.

them one can learn a great deal about the attitudes, hopes, and fears of people in different nations. The Red Cross has offices all over the world and can probably supply the names of newly immigrated families.

Foreign college or university students will be found in any community that has an institution of higher learning. These students are usually well informed about their own countries, and they welcome invitations to share in the home life of the country where they are studying. Needless to say, children as well as parents should expect and welcome cultural differences in their guests, as well as differences in physical appearance.

In recent years there has also developed a program of student exchange which includes younger persons than college students. Many organizations are sending "ambassadors of good will" of all ages and from many walks of life all over the world to learn to share ideas and friendships. These exchanges deserve warm support from concerned families.

Families living abroad, such as thousands of families of men in military service, have unparalleled opportunities to broaden their friendships with persons of different backgrounds. In addition to learning to know people in the country where they are stationed, they can sometimes also get acquainted with immigrants from other countries.

Several years ago, the German Red Cross arranged an interesting contact between an American family liv-

ing in Germany and a Hungarian refugee family. The Hungarians visited the Americans shortly before Christmas. There was no common language between them, and the Americans wondered how they would entertain their guests for several hours. They started by playing and singing Christmas carols, and both families found they knew the same songs. The children provided the best link, however, with the American five-year-old doing most of the talking. In no time at all the children had learned to count to ten in Hungarian and had taught their guests to count in English. They also found several simple games to play that needed no common language. Though the contact was brief, it remains a warm memory to both families.

To help children withstand the influences which teach unkindness, misunderstanding, prejudice, and fear, and to guide them in the way of love for all people, requires a family in which the members are close to one another. It requires parents who are interested in what their children are doing and children who welcome that interest. It also requires that members of a family be willing to reach out to other people who are different from themselves and bring them into its fellowship. Christian families, believing that all people are brothers because they have one Father, have a special responsibility to extend this kind of friendship and to rear children who feel at home in the whole world.



# VOCATIONS in International Affairs

ONE HUNDRED THOUSAND Americans engaged in private and semi-private occupations abroad have already added a dimension to this nation's diplomacy." "Alcoholism, sexual promiscuity, and suicide were said today to be causing serious problems among Americans working abroad for private business concerns and public agencies."

These two statements appeared in *The New York Times* on two successive days in March 1957. *The Times'* correspondent was reporting a conference being held at Syracuse University on "Americans Working Abroad." These statements give some idea of the great number of people from North America engaged in important work abroad and of the extremely negative influence arising from the un-Christian actions of some of them.

Let us look at the situation in terms of real people at work, rather than at statistics:

▶ An American Christian woman, highly trained in home economics and

▶ An American Christian girl, active in Student Christian Work, left immediately after her graduation from a great university to teach for three years in a Japanese high school.

These instances show how Christians can live and work abroad so that their words and deeds constitute a Christian testimony. Such persons bring honor and credit to the countries they represent.

By way of contrast, there are the "ugly Americans" who bring disgrace and discredit to their countries and to Christianity:

▶ A drunken sailor, in the company of a barmaid, is a public nuisance on the street of an Asian city.

▶ A servant of a western government uses his privileged status to engage in smuggling and is caught red-handed in a foreign country.

▶ The wife of an Army officer goes about the house indecently dressed and allows her child to kick and curse a domestic servant.

A generation ago few North Americans other than missionaries found their way to Asia or Africa. But today the number of people engaged in private business, government, and other organizations abroad is at least three times as great as the total of Protestant and Roman Catholic missionaries. When you add the great numbers of American and allied Servicemen stationed abroad, and the constantly increasing number of tourists, the total number of international contacts is impossible to comprehend. Future relations between nations depend in large degree on whether individuals increase international good will, friendship, and appreciation or suspicion, jealousy, and friction.

For the Christian man or woman, every type of work can be a vocation or calling. While the church must recruit young people for full-time professional Christian service, at home and abroad, a sense of vocation is greatly needed in the so-called secular occupations.

One of the most discouraging aspects of church life is that so many

members believe that the minister, or other paid worker, is the person responsible for the church's work and witness. Much more important is the daily, living testimony of the Christian layman, whose words and acts are governed by the rule of God in his life. Only the local church can help its members—many of whom will sometime go abroad—become conscious that they have an important share in the church's mission and witness to the world.

Although the number and variety of foreign positions constitute a great new sphere of opportunity for qualified Christian laymen, such work must not be thought of primarily as an opening for evangelism in any narrow sense. Any Christian who applies for a job abroad must have the highest qualifications in his technical field. His Christian responsibility is to apply his skill to the needs of the country where he is sent. Naturally he will wish to worship with fellow-Christians, and to speak of his faith and how it applies to moral issues.



rural sociology, uses her skill in training young women in Asia. She does the training in the villages, and returns to visit and encourage her students later.

▶ A British civil servant, with long experience in municipal administration in Asia, directs relief work for children.

▶ A Canadian, the son of missionary parents, serves his country in its diplomatic missions abroad.



But his first duty is in the faithful performance of his daily task.

Christians may exercise their vocations overseas in various ways:

*In government and business posts*  
The total number of jobs now open abroad, particularly to Americans and Canadians, is very large. Long-term service overseas is open to young, inexperienced applicants, but usually requires a period of training and orientation. Short-term appointments on the other hand, are open to older



persons already experienced in their professions. Such people generally are sent abroad as technical advisers or experts, or as overseas representatives of commercial organizations.

The State Department, some other government agencies, and many large firms recruit young people for service abroad. Candidates for such jobs must take examinations and have interviews with personnel officers. Sometimes proficiency in a foreign language and other types of training are required. United States citizens can secure information about government service by writing to the Department of State. Citizens of other nations should write to the appropriate government agency in their country. Information about business openings abroad may be found in various commercial directories. University students generally can secure reliable information through college employment offices.

Many job opportunities, particularly for Americans, are for relatively short periods, usually about two years. These jobs require both technical competence and experience. Such work frequently is connected with the effective use of American aid in equipment or in money. Technical experts must be unusually competent in their professional field; very often they help train nationals of the country in which they serve. Information about technical work abroad, whether in teaching, business, or any other field, may be secured from professional organizations.

*In military service.* Many young people spend a considerable time abroad in military service. For those who are committed Christians, this period can involve responsible participation in international affairs. Although conditions vary and men are not usually able to select their own work, many live in one place for a year or more, often with their families. The way in which they conduct themselves, particularly in their free time, makes an important impression on the people of the country in which they are stationed and also on their associates in the Armed Forces.

Since every congregation has members in military service abroad, ministers and church leaders need to remind young men of their responsibility as Christians during this period. Christian laymen, who have themselves served overseas, are in an excellent position to counsel young men about to leave for overseas duty.

*In private travel.* While the average person may not think of travel as participation in international affairs, the Christian should realize that here is an opportunity to witness in a new

environment. Hundreds of thousands of North Americans visit other countries every year. Each person makes an impression wherever he goes. What kind of an impression will it be? This question must be seriously considered by every Christian traveler.

*In lifetime missionary service.* More Protestant missionaries are serving overseas now than ever before. More than 25,000 persons are appointees of denominational and other missionary agencies from North America. Not only must mission boards recruit more people, but there is need for more kinds of specialized technical skills than in the past.

In recent years, mission boards have appointed experienced laymen and women, aged forty or over. People with theological training, teachers, doctors, and nurses still are needed; but there are also openings for others with almost every kind of special training and experience: in labor relations, industry, journalism, printing, and audio-visual techniques. In Asia and Africa, the economy of many



countries is rapidly shifting from rural to urban. Because of this, the skills associated with industrial life in the West are needed in the church's mission overseas.

Mission boards always are looking for young people who are already missionaries because they make a Christian witness in their own communities, and who desire or would be willing to serve the church abroad. Besides genuine Christian experience, candidates for missionary service must have the academic and technical training for the type of work they wish to do.

A person thinking of going into missionary service should talk with a minister or some other trusted Christian friend, and then write the candidate secretary of the mission board of his denomination for detailed information. The number and variety of positions in missionary service abroad is indicated in *Christian Horizons*, a classified list of present openings under many different mission boards. This may be obtained from Student Volunteer Movement, N.C.C. 475

Riverside Drive, New York 27, N.Y.

*In short-term missionary service.* There are about two hundred openings for short-term workers each year, under mission boards or Christian educational institutions. Most of the short-term jobs are for teachers of English. The appointments are for two or three years, generally immediately after graduation from college. Some mission boards have a summer orientation course for their short-term appointees.

Many short-term missionaries make a significant contribution to the life of an institution and to the Christian community overseas because of the spirit in which they work and the quality of the service they render.

Many who go out as short-term workers return home to take further training for lifetime missionary service. Information about short-term work is available from many mission boards and from the Student Volunteer Movement.

*In the home community.* Besides service abroad, there is an opportunity for the Christian to make world contacts in his own community. For example, the number of foreign students in North American universities is about the same as the total number of Protestant and Roman Catholic missionaries from the continent serving abroad. Although the churches are spending tens of millions of dollars to maintain missionaries overseas, how much are the churches cultivating the friendship of foreign students now in their own country?

Such foreign students have been chosen, usually in competitive examinations, to study abroad. On their return home they will be in positions of influence. Whether the impressions they take back with them are friendly or hostile will depend on the way they are treated. Churches in college and university towns have great opportunities in this connection. But even churches in rural villages may invite foreign students to visit. Holidays such as Thanksgiving, Christmas, and Easter are particularly appropriate times. Students away at college may be encouraged to invite foreign students to spend the holidays with them.

Although the church must continue to recruit and maintain missionaries for the unfinished task of proclaiming the gospel to the world, it must also train its members to see the missionary dimension of this new age of greatly increased international contacts. One of the most urgent tasks facing the church today is to make more strategic use of its latent missionary resources in the trained laymen who are already involved in work abroad.





Persons who attend ecumenical work camps have excellent opportunities to learn first hand about the countries in which they serve as well as the lands through which they travel. The two girls in this picture spent part of their summer working in Apeldoorn, The Netherlands, in an underprivileged community. The rest of the time they visited about Holland, studying the customs and problems of the people.

### A PHOTO STORY by C. Frederick STOERKER

Associate Secretary of National Student Christian Federation  
for Ecumenical Voluntary Service,  
Commission on Higher Education, National Council of Churches

### Pictures by John P. TAYLOR

Staff Photographer, World Council of Churches,  
Geneva, Switzerland

# Service is a

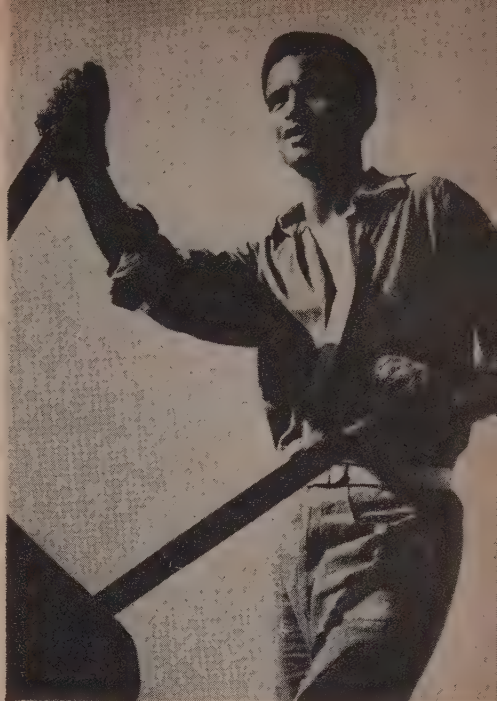


A Pennsylvania student (third from left) is spending her junior college year abroad studying at Madras Women's College in India. Because she is interested in comparative religion, she finds her contact with other traditions especially rewarding.



Few needs in the world today are greater than work among refugees and the amount to be done is beyond imagination. The dispossessed are particularly responsive to the concern shown for them by churches from various countries who minister in refugee camps and communities.





Before going to various countries, fraternal workers and work campers often have orientation conferences at the World Council's Ecumenical Institute, at Bossey, Switzerland.

Rendering many kinds of service, fraternal workers include the case worker in Hong Kong (above) and a team serving among Greek agricultural villagers (two photos below).



A handsome Ethiopian youth (above) pauses in the summer sun of Glay, France, where work campers made a Christian witness as they built a lay center in an industrial area.

# niversal Language

INTERNATIONAL TRAVEL, resulting in person-to-person contacts, has increased rapidly since the end of World War II. Today more than one million Americans hold passports, and hundreds of thousands of persons visit the United States every year. Especially in Europe, travel between countries is extremely easy.

First-hand knowledge of other nations helps the traveler understand the problems and background of the people he visits. For this reason, many denominations sponsor tours to overseas mission stations. But another form of international contact is paying even greater dividends: voluntary service. Because of the mutual learning which takes place in shared work, "the fellowship of dirty hands" adds a dimension of understanding not possible under other circumstances. Service is a universal language.

Few people understand the extent of this volunteer service. In 1959 nearly one thousand young people from sixty nations and one hundred denominations participated in ecumenical work camps sponsored by the World Council of Churches. Whether the job is the construction of a pipe line for a village with no water supply, the building of a church, or work in American migrant fields, the young people learn from each other as they give of their lives as well as their means.

Short-term missionaries and fraternal workers form

another category of international voluntary service. Like work campers, their motive is service. In areas such as Asia and Africa, where the church has a major stake in formal education and medical and health units, many men and women serve short terms, usually three years, related to mission boards and agencies.

Fraternal workers are skilled in anything from the most technical natural science to group work, and may represent their own denomination or be on loan to and under the direction of the church in the country in which they are working.

Neither the fraternal worker nor the short-term missionary thinks of this service in terms of lifelong commitment. Rather, this is a period of his life which he invests (and from a financial standpoint *gives*) as an expression of faith and concern.

Other examples of international contacts are those Christian students who spend their junior college year abroad, learning and serving, and government employees, including Servicemen, who find time and opportunity for Christian service.

Each person remembers Jesus' words, "I am among you as one who serves," and seeks to make his own witness in similar fashion.



# Resources for study and action

by Darrell RANDALL

Associate Executive Director, Department of International Affairs,  
National Council of Churches

**R**EFERENCE MATERIAL for the study of international affairs is so voluminous that no small list of resources can be given. Instead, the Department of International Affairs has attempted in the booklets described below to give guidance to church groups in the selection and organization of resources covering a wide range of subjects.

Members of the local church committee responsible for the promotion of study and action in the field of peace education will need copies of all the materials listed here. These booklets should also be made available to leaders of adult and youth classes, women's missionary study groups, and any special groups which will be studying this subject during the year. All persons attending such classes will need *Christian Responsibility on a Changing Planet* and the *Background Papers*. Churches may wish to make available to all in the worshipping congregation copies of the *World Order Hymns*.

Church librarians will want to emphasize books on world affairs during the Nationwide Program for Peace. The *General Bibliography* gives a carefully selected list of books, some in hard covers and some paperbound, which it will be valuable for all adult church members to read. As many as possible of these should be purchased and prominently displayed, for loaning or selling to church members. Selections should be made from each of the six general subjects covered.

## For all adult church members

### Christian Responsibility on a Changing Planet

(35c; quantity rates on request.)

This is the Report of the Fifth World Order Study Conference, held at Cleveland, Ohio, November 18-21, 1958. It contains:

A message from Dr. Charles Malik, President of the General Assembly of the United Nations.

The Conference Message to the Churches.

A statement on "Sino-American Relations" by the Hon. Ernest A. Gross, Conference Chairman.

Conference section reports and resolu-

tions on: "The Power Struggle and Security in a Nuclear-Space Age," "Changing Dimensions of Human Rights," "Overseas Areas of Rapid Social Change," and "International Institutions and Peaceful Change."

A summary and list of relevant actions of the National Council of Churches related to international affairs.

### Background Papers

These were prepared for the Fifth World Order Study Conference and have been reprinted for use in the current Nationwide Program. (20c each in any selection; \$2.00 for a full set of 12 pamphlets.)

John C. Bennett, "Theological and Moral Considerations in International Affairs"

John C. Bennett, "Some Presuppositions of the Cold War"

Alford Carleton, "Missions, and Service, and International Relations"

Richard M. Fagley, "International Institutions and Peaceful Change"

D. F. Fleming, "Can the Cold War Be Ended?"

Ray Gibbons, "The Changing Dimensions of Human Rights"

David Owen, "Responsibilities in the International Community for Development in New Member States"

George W. Rathjens, Jr., "On Some Conflicts in Military Policy"

Harold E. Stassen, "The Power Struggle and Security in a Nuclear-Space Age"

Wolfgang F. Stolper, "Christian Responsibility toward Economic Development in Areas of Rapid Social Change"

Kenneth W. Thompson, "National Security and the Moral Problem"

Willard L. Thorp, "Economic Development and the Christian Point of View"

### Study Guide

(See description below)

## For committee members and leaders of study groups

### The Nationwide Program for Peace

(10c; quantity rates on request. Order from the Department of International Affairs, N.C.C. 475 Riverside Drive, New York 27, N.Y.)

A detailed outline of the plans for organizing the national, state, local community and local church program for education and action in the Christian responsibility in international relations. (For a statement concerning this Program, see page 2.)

### Study Guide for "Christian Responsibility in a Changing Planet"

(25c; quantity rates on request.)

This was prepared for use both with the Fifth World Order Conference Report and for individual and group use in the Nationwide Program for Peace. It contains comprehensive questions and selected resource material for each of the following six subjects:

Theological and Moral Considerations in International Affairs

The Power Struggle and Security in a Nuclear-Space Age

Overseas Areas of Rapid Social Change  
The Changing Dimensions of Human Rights

International Institutions and Peaceful Change

Missions, and Service, and International Relations

The booklet also includes: audio-visual resource references; sources of adult education materials and group discussion techniques; list of organizations and addresses for other related material in international relations; and general program suggestions for both individual and group study and action.

### General Bibliography for "Christian Responsibility on a Changing Planet"

(20c each; quantity rates on request.)

This is a selected listing of books and pamphlets recommended for wide reading and organized around the six subjects listed under the *Study Guide* above.

### World Order Hymns

(20c each; quantity rates on request. Order from the Hymn Society of America, 119 East 19th St., New York 3, N.Y.)

Words to twelve new hymns especially appropriate for use during the Nationwide Program. These were chosen from over two hundred submitted. They are written in well-known meters found in standard hymnals.

### Special Days Appropriate to International Affairs Study

*World Order Sunday*, Sunday before October 24 (U.N. Day); *World Community Day*, first Friday in November; *Share-Our-Surplus Week*, Thanksgiving week; *Youth Week* (1960 and 1961), begins last Sunday in January; *World Day of Prayer*, first Friday in Lent; *One Great Hour of Sharing*, fourth Sunday in Lent; *World Communion Sunday*, first Sunday in October.

Unless otherwise indicated, the materials listed above may be ordered from: Office of Publication and Distribution, N.C.C. 475 Riverside Drive, New York 27, N.Y.

Shipments will be sent postage-paid if remittance accompanies order; otherwise a charge for postage will be added to the cost. Please pay by check or money order.





## A-Vs in Christian Education

Prepared by the  
Department of A-V and  
Broadcast Education of the  
National Council of Churches

Address all correspondence to:  
NCC: DAVBE  
475 Riverside Drive  
New York 27, N. Y.

## International Social Order Audio-Visuals

In line with the special emphasis of this issue, we wish to call attention to the large number of relevant audio-visuals described in AVRG under the general heading "International Social Order." These are classified according to: The United Nations, People of Other Lands, Characteristics of Other Cultures, Characteristics of Other Ideologies, Concepts of World Citizenship, Implications of the Atomic Age, Problems of War and Peace, and Problems of Relief and Rehabilitation.

A few of these which have particular relevance for the subjects discussed in this issue are described below:

### Assignment Children

20-minute motion picture, color. Produced by Paramount Pictures for the UN International Children's Emergency Fund, 1955. Available from Association Films. Rental: \$5.00.

When Danny Kaye went around the world on behalf of UNICEF, Paramount Pictures donated the services of a cameraman to record the comedian's visits with children of all countries. In doing so, of course, he was filming the UN at work among the world's young. India, Burma, Thailand, Japan, and Korea are among the countries included.

The professional touches to a human-interest, documentary "natural" place this film among the recommended as an instructional material, as well as a piece of informative entertainment for primaries through adults. Under the direction of a competent utilization leader, it could also motivate groups or individuals to support UNICEF with funds and prayers. Danny Kaye's wit, charm, and

smile keep the material from becoming maudlin, yet the needs of these children are indelibly etched.

(VIII-A; H)<sup>†</sup>

### That All May Learn

18-minute motion picture, b & w. Produced by the United Nations (Film Unit), 1949. Available from the producer. Rental \$4.00.

This is the story of a Mexican farmer and his family who, because they can neither read nor write, are exploited by unscrupulous merchants and traders. Their experiences while learning and what it means to them to be able to read and write dramatizes UNESCO'S mission and illustrates its effects in one part of the world.

The documentary techniques are more than adequate. They portray the conditions before and after with a minimum of miscellaneous material. The film is recommended as an instructional and promotional tool with junior highs through adults.

(VIII-A)<sup>†</sup>

### Universal Declaration of Human Rights

73-frame filmstrip, b & w, script. Produced by the United Nations (Film Unit), 1949. Available from McGraw-Hill Book Co. (Text-film Dept.) Sale: \$3.00.

Drawings of stylized puppets and documentary photos visualize the contents and meanings of the UN's Declaration of Human Rights. It is spotlighted as "a standard of conduct for all nations. . ."

The booklet containing the script includes notes for leading follow-up activities. Good art work and photography contribute to an interesting and forceful presentation. Despite its age, this filmstrip deserves a rating of highly recommended for the instruction and discussion stimulation of senior highs through adults, recommended for the same uses with junior highs.

(VIII-I; A)<sup>†</sup>

### We, the Peoples

11-minute motion picture, b & w, guide. Produced by Young America Films, 1945. Available from some university and other educational film libraries. Rental rates will vary.

Here is material designed to orient viewers in the nature and functions of the United Nations. It shows how basic human rights are given permanent expression in the UN Charter, and through diagrams visualizes the relationship of the body's components.

Don't be deterred by the age of the film. Though more than a decade old, it is still recommended as an instructional tool with junior highs through young people. Content is generally comprehensive; technical qualities are competent.

(VIII-A)<sup>†</sup>

<sup>†</sup>Indicates subject area or areas used by the Audio-Visual Resource Guide to classify church-related A-V materials. This "standard in its field" gives evaluations of 2500 motion pictures, sound and silent filmstrips, slides, and recordings, in addition to other materials. \$5.00.

THE FOLLOWING bit of verse, written "with apologies to the late Edgar A. Guest," was sent in by W. Fred Wills of the First Presbyterian Church in Santa Barbara, California. He says that he wrote it while a student at the Faribault Summer School, which conducts a laboratory school each year. While intended to apply to observation of persons in a teaching situation, it seems to us to point up some of the values of audio-visuals.

### IN FAVOR OF DEMONSTRATION

I'd rather see a "lesson" than hear  
one, any day;  
I'd rather you would show me how than  
merely tell the way.  
The eye's a better pupil, more retentive  
than the ear.  
Fine counsel is confusing, but a picture's  
always clear,  
And the lectures you deliver may be  
very wise and true,  
But I'll learn the art of teaching by  
observing what you do.

### Workshop for Peace

29-minute motion picture, b & w. Produced by the United Nations (Film Unit), 1954. Available from the producer. Rental: \$7.50.

A tour of the UN's New York headquarters is coupled with a fairly detailed description of the various subunits and their operations. A few scenes of the General Assembly in session are included.

Highly recommended for the instruction of junior highs through adults, the film paints a comprehensive portrait of what the world organization is and how it works. Photography, camera, and scripting are tops.

(VIII-A)<sup>†</sup>

### World Without End

45-minute motion picture, b & w. Produced by Basil Wright and Paul Rotha for UNESCO, 1953. Available from Brandon Films. Rental: \$7.50.

Drawn from opposite ends of the earth, two strands of human need are woven into one story of hope and progress. The work of four UN agencies in Mexico and Thailand is presented in documentary style. Though culturally and geographically dissimilar, these countries have many common problems. Religious practices and language are quite different, but the day-to-day dilemmas of an agricultural economy face the peoples with equal force. Services of the world organization on behalf of these nations are shown through glimpses of medical, educational, and farming programs.

The film is recommended as an instructive promotion piece with juniors through adults. The accent on the people themselves, not the tools and techniques employed in their assistance, makes this a warm and human document. Several close-ups of diseased persons are included, but the gruesome element is at



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#### THE CHRIST CHILD COMES TO CHRISTIAN HOMES

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#### WE SEE HIS LIGHT

Emphasizes the promise of hope, peace, and joy Jesus' birth brought into the world. Artwork. No. 79X0237—\$5.00; Extra Worship Service Programs No. 35X1061. 85¢ per dozen. \$6.00 per hundred.

#### O HOLY NIGHT

Portrays events from the decree of Caesar Augustus to the visit of the wise men. Live photography. No. 79X0302—\$5.00; Extra Worship Service Programs—No. 35X1024. 85¢ per dozen. \$6.00 per hundred.

## Dramatic Motion Pictures

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a minimum. Rather, the emphasis is on the whole person and his advancement initiated by concerned specialists.  
(VIII-A; H)<sup>†</sup>

### Sources of A-V Materials on World Affairs

Listed below are names and addresses of leading producers and distributors active in the subject area. Each has descriptive pieces on its offerings:

*American Friends Service Committee*, 20 South 12th Street, Philadelphia 7, Penna.

*Association Films*, 561 Hillgrove Ave., La Grange, Ill.

*Atlantis Productions*, P. O. Box 8666, Hollywood 46, Calif.

*Broadcasting & Film Commission* (NCC), 475 Riverside Drive, New York 27, N.Y.

*Church World Service* (NCC), 475 Riverside Drive, New York 27, N.Y.

*Contemporary Films*, 267 W. 25th Street, New York 11, N.Y.

*Coronet Films*, Coronet Building, Chicago 1, Ill.

*Encyclopaedia Britannica Films*, 114 Wilmotte Ave., Wilmotte, Ill.

*Fellowship of Reconciliation*, Nyack, N.Y.

*McGraw-Hill Book Co.*: Text-film dept., 330 W. 42nd Street, New York 36, N.Y.

*UNESCO Publications Center*, 80 Third Ave., New York, N.Y.

*Visual Education Consultants*, 206 Helena St., Madison 4, Wisc.

### Another Christmas Film

(A number of Christmas films and filmstrips were evaluated in the October issue.)

#### No Room at the Inn (now titled "Birth of the Christ Child")

29-minute motion picture, b & w. Produced by Charles Skinner and released through United World Films, 1958. Available from United World Films. Rental \$9.00.

Here is another filmic interpretation of what transpired prior to and immediately following Jesus' birth. This account opens with Joseph's reading of the census decree and continues through the shepherd's arrival.

Faithful, artistic imagination can lead to a film classic; purely commercial addition of dramatic filler to an old story can lead to disaster. Just where this material falls between the two extremes is not easy to measure. Careful attention to Mary, her misgivings and discomforts during that long journey, can communicate a sense of presence among viewers but the prime purpose is clouded if such attention takes up a disproportionate amount of time. Some of the principals are well-acted but overall dialogue bogs down and sounds stilted in places. The black-and-white photography, in general, is an asset, for attention may be paid to the story rather than to sets and costumes. For those interested in a film of this kind, it could be acceptable as an



inspirational aid with juniors through adults.

(II-A-1)†

## 16th A-V Conference Findings Document Available Generally

Every word of every major presentation at the 16th International Conference on A-Vs in the Church is in printed form. Copies of *Reflections*, the annual findings document of the conference, are now available to leaders and workers everywhere.

Included are platform dialogues on "Improving Christian Communication," by Dr. D. Campbell Wyckoff, professor of Christian education at Princeton Theological Seminary, and the Rev. William F. Fore, director of visual education for the Methodist Board of Missions. Other features are the keynote address, "Communicating the Gospel to All the World," by Dr. A. Dale Fiers, president of the United Christian Missionary Society (Disciples of Christ), and a pair of special presentations: "Watch Out for the Off-Beat: Use It," by the Rev. John G. Harrell, executive secretary for the division of A-V education, Protestant Episcopal Church; and "Experiments in A-V Training," by the Rev. Donald R. Lantz, religious education director for Family Films.

Abstracts of reports from a dozen laboratory groups constitute the third segment of the publication. Copies are available at \$3.50 if payment accompanies order, \$4.25 if you wish to be billed. Write: NCC: DAVBE, *Reflections*, 475 Riverside Drive, New York 27, N.Y.

## Film Klips

### The Big Fisherman

The so-called "Scripture, sand, and sex" epics seem to come in cycles, and *The Big Fisherman* introduces the latest one. (Ben Hur, Solomon and Sheba, *The Story of Mary Magdalene*, *The Greatest Story Ever Told*, and *Son of Man* are some of the titles currently promised by the theatrical producers.)

Little needs to be repeated on the perennial question of how religious such productions are, in fact. The writer here begs your attention only to ask honesty on the part of "the critics." When a film with some evidences of its producer's good faith is reviewed carelessly, thoughtful folk are obligated to seek objectivity.

*The Big Fisherman* opened in New York to mixed reviews from the dailies. But two major weekly periodicals ridiculed the picture so emphatically that a word or two of concerned rebuttal is in order, especially when said ridicule was carried over to its readers by a prominent undenominational periodical without first-hand knowledge of the film's merits or lack of them. If the Church wants Hollywood to be responsible in its actions, it must be willing to walk a two-way street.

These lines are not intended to pay undeserved homage to the film. On the contrary, *The Big Fisherman* is too long (three hours), and it devotes too much time to dramatic filler and too little to Simon Peter as man and disciple. Furthermore, the miraculous phase of Jesus' ministry is overstressed, to the writer's mind, and it is questionable that new converts to Christianity generally ever walk about with "that look"—a strange, peaceful stare.

With this admitted, however, fairness demands detailing the film's positive points. Whether or not Howard Keel is your idea of a classic actor, he manages to portray a big, burly fellow who loses his temper as easily as he picks pebbles from his sandals. Not a few scenes convey a human appreciation of Simon who became Peter. One sequence, in particular, takes place soon after he has encountered Jesus for the first time. Confused by Jesus' unusual character and teachings, Simon wanders down to the shore one night. In a most profound sequence we witness a man wrestling with self and God because of the weight of impending discipleship. Slowly, from a note of hopeless inadequacy yet subtle pride, the man moves to a realization of God's love for and guidance of a "broken" spirit.

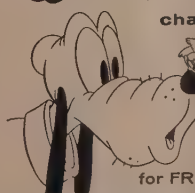
Perhaps the loudest criticism from the secular press dealt with a supposed continuation of purely physical spectacle seen in so many predecessors. Certain facts cannot be denied. The film was shot in the newest wide-screen process; a cast of thousands was hired; a few million dollars were spent before the film was finished. Nonetheless, other facts should be recognized.

Your writer would like to know of any other multi-million dollar opus on so-called religious themes with as little inclusion of sex and violence. Time after time, where most other epics would have paused for a peep show, *The Big Fisherman* refrains from it. To be sure, there are one or two lush banquet scenes, but Salome's dance is excluded from the events surrounding John the Baptist's death. Does this suggest a producer's desire to sensationalize more or less biblical material?

Churchgoers may find numerous faults with this film, but of what are we guilty if we carelessly circulate second-hand critiques and condemn what is not in it? The issue here is not whether Hollywood

(Continued on page 46)

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## Worship Resources for December

# Primary Department

by Marian Claassen FRANZ\*

THEME FOR DECEMBER:  
*Joy to the World*

## To the Leader:

Christmas commemorates the greatest event of the ages. It is your challenge and responsibility as the worship leader to give its celebration a deep religious significance.

It will not be difficult this month to engender in children a spirit of wonder and joy. It will be your opportunity, however: (1) to direct the wonder past the color and excitement of the celebration to what is being celebrated—namely, the birth of the world's redeemer; and (2) to go beyond the feeling of joy for gifts and good times to the feeling of joy experienced by those who first received the joyful tidings that the promise of God was fulfilled.

Because of the increasingly early commercialization of Christmas, anticipation of the occasion will be present without your effort. This too can be given deeper meaning. Primaries may have little concept of time and history, but they can understand that people were hoping and waiting for a leader to brighten their world and bring peace to it. The value of the gift is increased and the thrill of receiving heightened by a period of waiting.

The first service for December is based on this anticipation of the people for their Messiah. On the second and third Sundays the story of the shepherds and the Wise Men is placed against that back-

ground and seen as the fulfillment of these long-desired hopes. The fourth service for this month points up that the gift of Jesus at Christmastime is not the possession of any one country, but is universal.

## Resources

Listening to Christmas records can be a meaningful aid to worship, especially if introductory remarks are made as to the meaning and origin of the songs.

Looking at illustrations of the biblical account of Christmas helps to inspire children.<sup>1</sup> Especially meaningful are pictures from another country.

Worship settings may include the four Advent candles (as reminders of the annunciation, the coming of the Shepherds, the visit of the Wise Men, and God's constant care) and crèche scenes with figures which may be manipulated by the children.

The singing of carols is part of the Christian celebration of Christmas in every land. Use the traditional carols, pointing up briefly their meaning. Allow the children to choose the ones they like best. Encourage them to sing joyfully. Help them to learn a few carols well so they will remember them. Your group may plan to go caroling in the neighborhood.

As the leader, you cannot presume to lead children in worship unless you receive wisdom from God, our great Resource. Take time from your busy schedule this month for prayer and meditation, and thus build your own spiritual resources.

## 1. Waiting for Jesus

SCRIPTURE: Psalm 148:1-4. Explain that long ago people used these songs in their worship.

SONG: "O come, O come Emmanuel"

STORY: "Waiting for Jesus" (printed below)

Introduce the story by explaining briefly that although Miriam lived in Palestine, she did not know any of the stories about Jesus because he had not yet been born. The people were waiting for Jesus and hoping he would come soon.

PRAYER: Dear God, we thank you that Jesus came to the land where Miriam lived, and we thank you that we can know the stories of Jesus.

## 2. The Day Jesus Came

SCRIPTURE: Use three children or three groups to read the story of Luke 2:7-16, letting one be the angel, another the shepherds, and the third the narrator (or you may wish to read the narrative part yourself). Practice with the children beforehand. Costumes may be used if desired. Explain to the other children what each group represents.

<sup>1</sup>Some Christmas scenes are included in the list of reproductions of great paintings given in the February 1959 issue of the *Journal*. Perhaps a large-sized copy of one of these could be purchased and framed as a special gift to the primary department.

## POEM:

Long ago and far away,  
In the town of Bethlehem,  
People waited for their Savior.  
"He will come," they said, "But when?"

Long ago and far away,  
Shepherds heard an angel song,  
"Unto you is born the Saviour  
You have waited for so long."

Now each time we hear the story,  
Of how Jesus came that day,  
It doesn't seem so long ago;  
It doesn't seem so far away.

M.C.I.

STORY: "Good News" (printed below)

PRAYER: Include in your prayer thank for the events of the story and the meaning they have for us in the present. Pause after each sentence for the children to respond with "We thank you, O God."

## 3. More Good News

SCRIPTURE: Matthew 2:1-8. Let the children participate in the reading of the Scripture as they did last Sunday. The parts are the Narrator, Wise Men, Herod, Scribes.

STORY: "More Good News" (printed below)

CHORIC SPEECH: Say together the words of a familiar carol. Use "Joy to the World" if the children know it.

PRAYER: Express thankfulness for the joy which Jesus brings into the world.

## Stories a Grandmother Told

### Waiting for Jesus

Miriam ran home as fast as she could. She was crying so loud that Grandmother was waiting for her at the door. "What's the matter, Miriam? Are you hurt?" she asked.

"A Roman soldier chased us away from Eliud's field and said we can't play there any more," Miriam sobbed.

"You didn't bother the Roman soldier, did you? Remember you must not be unkind to the soldiers."

"No, we didn't bother him. We were just playing that John was King and we were putting all the Roman soldiers in prison. Then all of a sudden there was a real Roman soldier standing there. He saw us, but we didn't see him. He shouted at us and frightened us, and he said we could never play in Eliud's field again. At this Miriam started to cry all over again. "Why do the Roman soldiers have to be here? Why can't they go away?"

"Miriam," said Grandmother, "some day a Helper will come, and then things will be happier."

"But you always say that and he never does come," sobbed Miriam.

"Oh, but he will some day," Grandmother said in a cheerful voice. "Now would you like me to tell you a story?"

That was the way it always went. Every time Miriam cried or something went wrong, Grandmother would say "Someday a Helper will come and things will be happier" and then she would tell a story to make Miriam stop crying.

"I'd like to hear the story about the people who ran away from the soldiers," said Miriam.

"All right, then, you shall." Miriam sat down and waited for Grandmother's story.

\*Church School Superintendent, Woodlawn Mennonite Church, Chicago; Curriculum writer, General Conference Mennonite Church.



"Once upon a time," began Grandmother, "some people were slaves in a country far away from their homes. They didn't like to be slaves. The children didn't like it because the soldiers wouldn't let them play as they pleased. The mothers and fathers didn't like it because the soldiers would beat them if they didn't work hard enough. One day the people decided to run away. The soldiers chased them, but they got across the sea just in time, and the soldiers couldn't catch them. 'God helped us!' the people said, and they praised and thanked him.

"When things got unhappy, the people liked to remember the time they crossed the sea. They said, 'Do you remember the time God helped us across the sea just in time? God will help us again. He will send us a Helper, a Messiah, and then things will be happier.'

"The people waited and waited. The farmer waited. He said, 'I will plant my grain. Perhaps when the grain is ripe the Messiah will come.'

"The fishermen waited. As they fished they said, 'Perhaps by the time warm weather comes again the Messiah will be here.'

"The shepherds waited. They said, 'Perhaps by the time our little sheep are big sheep the Messiah will have come.'

"But the grain grew ripe, the warm weather came, the little sheep grew into big sheep; and still the Helper did not come!

"When the people grew tired of waiting, they would read in the Bible scrolls, 'God helped you across the sea. He will help you again. He will send you a Messiah to make your life happier.'

"I'm glad the people got across the sea, and I'm glad a Helper is coming," said Miriam. "When he comes will he make the Roman soldiers go away?" She has still remembering about Eliud's field. "I don't know," said Grandmother. "I only know that things will be happier when he comes."

Miriam noticed that there were big tears in Grandmother's eyes. "That was the funny thing about Grandmother. Every time she talked about the Helper, she started to cry. She wanted him to come so badly.

Miriam tried to think of something to make Grandmother feel better. "Grandmother," she said, "do you know what I'm going to do? I'm going to pray and ask God to send the Helper real soon. And do you know what? I'll bet he does!"

"Perhaps he will," said Grandmother smiling at Miriam, "Perhaps he will. We will certainly hope so!"

### Good News

In the country where Miriam and her Grandmother lived, there was a law that everyone had to be enrolled. Miriam and her family stayed in their own town to be enrolled, but Grandmother had to go to Bethlehem for the enrollment. There was only one thing about having Grandmother gone for so long, and that was that she would have new stories to tell when she got home.

Miriam begged to sleep on the roof, even if it was very chilly. Just in case Grandmother came home at night, she wanted to be the first to hear her.

But on the night Grandmother did come home, Miriam was too sleepy to care. "Miriam," said Grandmother tapping her gently, "Miriam, wake up! I have some good news to tell you!"

But Miriam only made a funny noise, turned over on her side and was asleep again. "Miriam," Grandmother said again. "Wake up! The Helper has come!"

Now Miriam was wide awake. So many questions tumbled out of her mouth at once that Grandmother couldn't answer them all. "Why don't you just let me tell you the story of what happened?"

Grandmother sat down beside Miriam on her cot. As Grandmother told the story, Miriam sat there looking up at the stars.

"The shepherds were out in the field watching their sheep, so that no wolves would get them. It was night time, and some of the shepherds were sleeping. It was a night just like any other.

"All of a sudden, in the middle of the night, there was a flash of bright light all around. 'What was that?' the shepherds asked each other. They didn't know what was happening. They thought maybe the world was coming to an end or that something terrible was about to happen to them. They were so frightened they were shaking.

"Do not be afraid," a voice said. "This is not a time to be afraid. This is a time to be glad, because I have come to tell you the best news in the whole world. The Messiah has come!"

"The shepherds looked at each other. They could scarcely believe their ears. Then the angel told them some more. 'If you want to see the child, go to Bethlehem and look in a manger for a baby wrapped round and round with narrow blankets.' Then a choir of angels sang. Their song was 'Glory to God in the highest, and peace on earth, good will toward men.'

"The shepherds talked excitedly. 'The Messiah has come! Let's go to Bethlehem and see if we can find this baby.'

"They ran to Bethlehem and looked all over for him. People couldn't understand what all the fuss was about. 'How strange,' they thought, 'looking for a baby in the middle of the night, and in a place where cattle and sheep are usually kept.'

"At last the shepherds found the right stable. There in a manger lay a tiny baby. 'This must be the Messiah,' they said. They knelt down near his manger and prayed, 'Thank you God, our Messiah has finally come. Now things will be happier.'

When Grandmother finished the story, Miriam noticed that there were big tears in her eyes, but Grandmother was smiling. For a long while Miriam and her Grandmother sat quietly looking at the stars, thinking.

### More Good News

"Tell me the story about the shepherds and angels again, Grandmother," Miriam said again and again. She never grew

tired of hearing the same story, and Grandmother never tired of telling it.

One day Grandmother had a new story to tell, one that Miriam had never heard before.

"In a country far away from here," began Grandmother, "live some Wise Men. They have been hoping for a Helper too. They have waited for him just like we waited for so long. When the baby Helper, Jesus, was born, no one told them. But one day they saw a star in the sky that they had never seen before. 'What does this mean?' one of them asked. 'I think it means that something very good has happened to the people who live in Palestine,' said another. 'I think it means that their King has been born.'

"This is good news," they said. 'Let's go to Palestine and see if we can find the new King.'

"So the Wise Men left their faraway homes and started on their long journey. But when they got to Palestine, they didn't know where to go to find the baby Helper.

"It looks as though the big star is shining over Jerusalem," they said. 'Jerusalem is the capital city. I'm sure the King would be born in an important place. Let's go there.'

"When the Wise Men got to Jerusalem, they looked and looked, but still they could not find the baby King. King Herod, who lives in Jerusalem, said in a gruff voice, 'Bring the Wise Men to my palace. I want to know why they're here!'

"The Wise Men went to the King's palace and asked, 'Where is he that has been born and will be King of the Jews? We have seen his star in the sky, and we have come to worship him, but we can't find him. Can you help us?'

"Yes," said another, 'This is good news. Will you help us find the baby King?'

"King Herod was angry. 'Good news?'

### WHERE ARE YOUR TEACHING PICTURES?

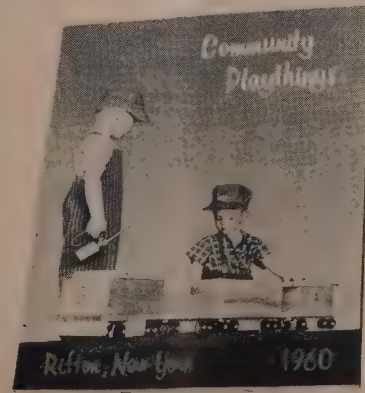
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he thought quietly to himself, 'This is not good news. I am the King, and I do not want anyone else to grow up to be King. I must find this baby so I can get rid of him.'

"Although King Herod was angry, he pretended to be kind. He smiled and said, 'I will try to help you find the baby King. The Bible scrolls say that some day a ruler will come from Bethlehem. I would go look there if I were you.'

"Yes," said the Wise Men, 'we will go to Bethlehem to look for him.'

"Look for him very hard," said King Herod, 'and when you find him, come back and tell me. I want to go and worship him too.'

"King Herod did not really want to worship the baby, he wanted to harm him."

Miriam interrupted, "The King didn't hurt the baby did he?"

"No," said Grandmother, "God will take care of the baby that he sent into the world."

"I'm glad," said Miriam. "I hope no one ever hurts him. Grandmother, did the Wise Men find the baby in Bethlehem?"

"Oh yes, they found him. And when they did they were so happy. They knelt down to show how important they thought the baby was. They worshiped him. Then they opened the gifts they had brought for the baby. There was gold, and sweet-smelling frankincense, and myrrh. They were expensive gifts. After they had listened to the story of the shepherds and angels, the Wise Men went home. They decided not to go back to tell King Herod about the baby. They went home by another way."

"As they traveled, the Wise Men talked. 'How strange,' they said, 'that a baby so important would be born in a town so small as Bethlehem.'

"And how strange that it wasn't even in a house."

"And the people who lived in Bethlehem said, 'How strange that people so rich and important as the Wise Men should come to our little town to visit a baby. It must be an important baby.'

"Grandmother," asked Miriam when the story was finished. "Will you tell me more stories about Jesus sometime?"

"Yes, Miriam," said Grandmother with a smile. "As Jesus grows up, I'll tell you many stories about him."

## 4. Christmas Everywhere

**WORSHIP SETTING:** If possible, use a Nativity picture from another part of the world, such as one of the Chinese pictures.

**SCRIPTURE:** Luke 2:10-11. Emphasize "tidings of joy to all people."

**PRESENTATION:** "Christmas in Other Lands"

Select children to represent the boys and girls from other countries. They may be costumed or hold pictures of the children they represent. Let them come to the front as they tell about their country.

*Child from Palestine:* Do you remember how crowded Bethlehem was on the first Christmas? It is just as crowded every Christmas because people like to visit the town where Jesus was born.

*Child from Mexico:* In our homes, we children march upstairs and down singing hymns. We knock on all the doors. Someone says, "No room at this inn; you cannot enter." Finally someone lets us into a room, and there we find a doll dressed like the baby Jesus.

*Child from Germany:* We love to sing carols in our homes and churches. One of the favorite Christmas carols is from our country. It is "Silent Night." (Have the group sing this carol or listen to a recording of it in the German language.)

*Child from the Netherlands:* In our town, a man walks up and down the streets carrying a long pole with a bright star on top. Other men dressed like Wise Men follow. As they march and sing, they pretend they are following the star to Bethlehem.

*Child from Ireland:* We put a candle in our window at Christmastime. We pretend that people are going to Bethlehem, and if they can't find room at the inn they can come to our house. If there really is someone outside who doesn't have a home, he may go to any house with a candle in the window. They will give him food, a place to sleep, and some money. Jesus said we should be kind, so we remember Jesus at Christmastime by being kind to others.

*Child from France:* We sing carols as we march along the streets. A carol from

our country is, "The First Noel." (Have the group sing this carol.)

**PRAYER:** Dear God, we are glad that because Jesus came there is Christmas everywhere. We thank you that Christmas helps people to be kind and to think of others. Amen.

## Other Suggestions

The outlines given above are only a few of many possibilities. You may prefer to have services centering around the story of how some carol came to be written, the study of a picture, a stained glass window in your church, or a program of music.

Since the birth of Jesus has no meaning apart from his life and teaching anything related to these may be used as the core for a worship service. Explain that it is because of these events and teachings that so many people have written stories and songs about that first Christmas and that we like to look back and say, "It was a wonderful night when Jesus was born."

# Junior Department

by Meta Ruth FERGUSON\*

THEME FOR DECEMBER:

*Christmas in Carols and Pictures*

## For the Leader

This month we want to bring to focus for our boys and girls some of the religious aspects of the Christmas season. Naturally we will want to make use of some of the beautiful Nativity pictures and of our heritage of Christmas carols.

The first Sunday our attention will be centered on the baby Jesus and his mother. The second week the shepherds' story will be central. The third week, which is Christmas Sunday, we will think about the Wise Men and the giving of gifts at Christmastime. "Keeping Christmas" is the suggested topic for the fourth week.

The Christmas season is one of giving. Junior boys and girls should have an opportunity to make a special Christmas offering. The way this is done will depend on each individual situation. In many schools, arrangements will be made for a joint white gift service. If no other plan is made, the presenting of a special offering on Christmas Sunday can be an impressive part of the worship service.

The picture which is suggested to receive special consideration may be used as the point of interest in preparing the worship setting. For additional picture suggestions and other sources, see the picture listing in the February 1959 *International Journal*.

If one is available, you may prefer to use a slide of the chosen picture. There are hazards in using projected material

in worship services; but if all equipment is checked and tried out ahead of time and is in its proper place for use, a projected picture can be more effective than a flat picture because it can be seen more clearly by everyone in the room.

You will want to read the suggestions for all the services this month in order to secure whatever materials you may need—pictures, slides, records, and other things—in plenty of time. Also, time will be needed to learn carols, prepare the choral reading, and in other ways to be ready for the services of worship.

## 1. Bethlehem's Babe

**WORSHIP SETTING:**

Small prints of Corregio's "The Holy Night" and Raphael's "Madonna of the Chair" are available from Arttext Printing, Inc., Westport, Connecticut, at 50c each. They also have the Raphael picture in large size; or you may secure a slide of this picture from the American Library Color Slide Company, 222 West 23rd Street, New York 11, N. Y. You may prefer to use a crèche all month, perhaps displaying only the holy family this first week, and adding shepherds the next week and Wise Men the third. If a crèche is used, unless it is one made by the juniors themselves, it should show true artistic workmanship.

**PRELUDE:** Brahms' "Cradle hymn"

**PROCESSIONAL OR OPENING HYMN:** "Joy to the world"

\*In *Hymns for Primary Worship*, Westminster Press.



## CALL TO WORSHIP:

Good Christian men, rejoice  
With heart and soul and voice;  
Give ye heed to what we say:  
News! News! Jesus Christ is born today."

HYMN: "O little town of Bethlehem"

## LEADER:

Call attention to the fact that Christmas  
period recognizes the gift of God's Son  
to the world. Remind the boys and girls  
at it is because Jesus was such a won-  
derful person that his birth was im-  
portant and that we sing carols such as  
"Joy to the world, the Lord is come."

"At Christmastime we always like to  
think again of the beautiful stories in the  
Bible about Jesus' birth. Today we will  
think especially of the baby Jesus and his  
mother. The Bible tells us that an angel  
appeared to Mary and told her that she  
was favored of God and that her son was  
to be in a special way the Son of God.  
The Bible tells us more that the angel said."

SCRIPTURE: Luke 1:31, beginning with  
"... you shall call his name Jesus," and  
verses 32 and 33.

HYMN: First stanza of "Silent night," or  
"There's a song in the air." Introduce  
the carol with the suggestion that it  
will help us to picture the baby Jesus  
and his mother in our minds.

## PICTURE MEDITATIONS:

Suggest that artists have helped us to  
picture the Nativity scene by painting it  
the way it seemed to them. Lift up the  
high points of the picture or pictures you  
have chosen.

### THE HOLY NIGHT

"The Holy Night," by the Italian artist  
Giovanni Segantini, is a very appealing picture.  
Attention is focused on Mary and the  
baby by the unusual use of light, which  
seems actually to shine out from the  
baby, illuminating it and the mother's  
face. The adoration on the face of the  
other as she looks at her son is a beau-  
tiful thing to see. The older shepherd  
may have raised his hand in a gesture of  
understanding, which startled the younger  
shepherd. The latter will appeal to your  
boys and girls because of his youthfulness.  
What other points of interest can  
you find in this inspiring picture?

### THE MADONNA OF THE CHAIR

"The Madonna of the Chair" is one of  
the most appealing of our Madonna pic-  
tures. The Madonna is seated in a chair,  
her arms encircling the Christ child,  
whose face is pressed against hers. The  
other looks supremely happy, and the  
baby is content and at ease. The older  
child, representing Saint John, gazes ad-  
miringly at the babe. A legend is told  
that one day Raphael was out walking  
and saw a mother sitting in a chair hold-  
ing a beautiful baby. He immediately  
decided that he would like to use them  
as models for a Madonna picture. Since  
he did not have a canvas on which to  
paint the picture, he looked around and  
the only thing he could find to use was  
the top of a barrel. That is why this pic-  
ture is round. Since the mother was sit-  
ting in a chair, it is called "Madonna of  
the Chair."

### ORIENTAL MADONNAS

If there is time and you have facilities

By M. R. F., in *The Penn Junior Teacher*,  
Five Years Meeting of Friends. Used by  
permission.

for showing a filmstrip, you might also  
use one or more of the lovely oriental  
pictures in the filmstrip "Each with His  
Own Brush." This can be obtained  
through Religious Film Libraries or de-  
nominational houses that handle audio-  
visuals. "Madonna of the Moon Window,"  
by Luke Ch'en of China, and "Madonna  
and Child," by Alfred D. Thomas of  
India, would be effective. These pictures  
help to point out that many times artists  
feel that Jesus belongs to them, and their  
paintings show him as a native of their  
country. In "Madonna of the Chair" and  
"The Holy Night" Mary and the baby  
Jesus are shown as European.

HYMN: "O holy night," by Adolphe  
Adams, found in anthem and solo edi-  
tions and in some collections of carols.

This song is too difficult for juniors to  
sing, but you might play a good record-  
ing of it; or perhaps a member of the  
adult choir might be invited to sing it as  
a solo. Another suggestion would be to  
have someone read the first stanza. This  
would be especially effective if someone  
played the melody softly on the piano at  
the same time.

PRAYER: "We are so thankful, Father God,  
for the Christmas season and for the  
gift of Jesus Christ, whose birth we  
celebrate. Help us to catch a new  
meaning in Christmas this year, and to  
be more aware of what the coming of  
Jesus meant to the world and what it  
means to us."

## 2. The Shepherds Worshipped

### WORSHIP SETTING:

Appropriate pictures would be Lerolle's  
"The Arrival of the Shepherds" and  
Giorgione's "The Adoration of the Shep-  
herds." Small prints of these pictures can  
be purchased at 50c each from Artext  
Prints, Inc. and the second from the Na-  
tional Gallery of Art, Washington, D. C.  
The Lerolle picture may be found in  
some Sunday church school teaching  
sets.

### CALL TO WORSHIP:

"O come, let us adore Him,  
O come, let us adore Him,  
O come, let us adore Him,  
Christ the Lord!"

OPENING HYMN: "O come, all ye faithful"

LEADER: Draw attention to the story of  
the shepherds, as told in the Bible by  
Luke, and later by many artists and  
writers of carols.

CHORIC READING: Luke 2:8-20

Girls: And in that region there were  
shepherds out in the field, keeping watch  
over their flock by night.

Boys (building up stronger and faster  
toward end of verse): And an angel of  
the Lord appeared to them, and the glory  
of the Lord shone around them, and they  
were filled with fear.

Girls (more slowly): And the angel  
said to them,

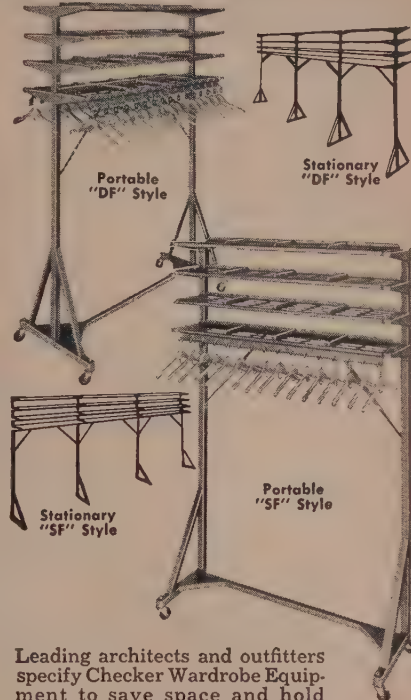
Dark solo voice: "Be not afraid; for  
behold, I bring you good news of a great  
joy which will come to all the people;

Two dark voices: "for to you is born  
this day in the city of David a Savior,  
who is Christ the Lord."

Dark solo voice: "And this will be a  
sign for you: you will find a babe  
wrapped in swaddling cloths and lying  
in a manger."

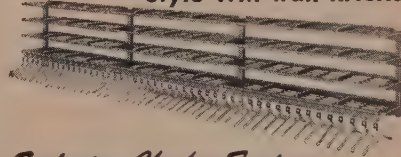
Girls: And suddenly there was with the  
angel a multitude of the heavenly host  
praising God and saying,

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All: "Glory to God in the highest,  
and on earth peace among men  
with whom he is pleased!"

Boys: When the angels went away from  
them into heaven, the shepherds said to  
one another,

Dark solo voice (speeded up): "Let us  
go over to Bethlehem

Another solo voice: "and see this thing  
that has happened,

Third solo voice: "which the Lord has  
made known to us."

Girls: And they went with haste, and  
found Mary and Joseph, and the babe  
lying in a manger. And when they saw  
it they made known the saying which  
had been told them concerning this child;

Boys: and all who heard it wondered  
at what the shepherds told them.

Light solo voice: But Mary kept all  
these things, pondering them in her heart.

Dark solo voice: And the shepherds re-  
turned,

All: glorifying and praising God for all  
they had heard and seen, as it had been  
told them.

CAROL: "Angels we have heard on high"

#### PICTURE MEDITATION:

Call attention to details in the picture  
you are using which you feel will give  
it most meaning to your junior boys and  
girls. One noticeable thing about the  
Larolle scene is that the shepherds have  
stopped at some distance from the baby  
Jesus, indicating their awe and wonder  
at the impact of the angels' message.  
What do the shepherds' hands say to  
you? In the Giorgione the shepherds  
have come close and are kneeling in  
adoration. Joseph and Mary's clothes are  
richer in appearance, and they seem to  
reflect something of Giorgione's native



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Italy. Note that the parents too seem to  
be worshipping the child.

CAROL: "It came upon a midnight clear"

#### MEDITATION:

One way the angels' message has been  
translated is, "Peace on earth to men of  
good will." The real hope for peace on  
earth is for an increasing number of men  
and women and boys and girls to become  
men of good will. George Fox, founder  
of the Religious Society of Friends  
(Quakers), said that people should "live  
in the virtue of that life and power which  
takes away the occasion for all war" and  
should go about "speaking to that of God  
in every man." It is possible to live this  
way only as we try harder and harder  
to learn God's will for us in our day-by-  
day living and as we try to live close to  
him.

#### CLOSING PRAYER:

The leader may introduce the prayer  
attributed to St. Francis in this manner:  
"It has been said that carol singing was  
inspired by St. Francis of Assisi. He en-  
couraged people to sing songs in their  
own language, instead of singing only  
formal Latin hymns. He was also con-  
cerned that people live as men of good  
will. St. Francis lived in the fourteenth  
century and prayed this prayer, which  
can well be our Christmas prayer today:"

Our Lord, our Christ, may we have Thy  
mind and Thy Spirit;

make us instruments of Thy peace.

Where there is hatred, let us sow love;  
where there is injury, pardon;  
where there is discord, union;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy.

O Divine Master, grant that we may not  
so much seek to be consoled, as to con-  
sole; to be understood, as to under-  
stand; to be loved, as to love.

For it is in giving that we receive;  
it is in pardoning that we are pardoned;  
and it is in dying that we are born to  
eternal life. Amen.

## 3. The Wise Men Brought Gifts

WORSHIP SETTING: Elsie Anna Wood's  
"Adoration of the Magi" would be an  
effective picture to use. If you do not  
have it in your teaching picture sets, a  
copy may be purchased from denom-  
inational publishing houses. Use Christ-  
mas greens and candles. Keep the set-  
ting simple.

CALL TO WORSHIP: "Joy to the world,"  
first stanza

CAROL: "The first Noel" (begin with the  
second stanza)

SCRIPTURE: Matthew 2:1-11

CAROL: "Silent night" (stanzas 3 and 4)

#### PICTURE MEDITATION:

Call attention to the fact that "The  
Adoration of the Magi" differs in several  
respects from the other pictures which  
have helped the class think about Christ-  
mas. In the first place, it is a modern pic-  
ture. Although the artist, Elsie Anna  
Wood, is an Englishwoman, her charac-  
ters do not look English. Mrs. Wood  
actually went to the country where Jesus  
was born and lived in order to paint pic-  
tures that were true to life there.

The attractive child in this picture  
seems so real that we feel he is looking

at us. It helps us to realize that Jesus was  
once a real baby. And we see that he was  
no longer a tiny baby at the time the  
Wise Men visited him. We are again  
made aware of the deep spirit of adora-  
tion of the Wise Men as they brought  
their gifts to Jesus.

CAROL: "We three kings of Orient are"

#### LEADER:

Today we are thinking of the Wise Men.  
They set the example of bringing gifts.  
The giving and receiving of gifts is  
part of our Christmas observance. We  
read in the Bible that Jesus said, "I  
more blessed to give than to receive." We  
all know that planning and giving gifts  
to our parents and brothers and sisters  
and friends is one of the happy things  
about Christmas. We have also learned  
that there is real joy in giving for the  
work of the Church and to help carry  
out Jesus' purpose. We are grateful that  
we can bring our gifts today.

#### BRINGING OF GIFTS:

Receive the special Christmas gifts  
whether money or material items, in a  
dignified way according to previous  
plans. The pianist can play a suitable  
Christmas hymn for the occasion—per-  
haps "We three kings of Orient are." The  
presentation may be made by having  
each child carry his gift to a designated  
place or by appointing two people to  
collect the gifts.

POEM: Introduce the idea that the most  
important gift is ourselves, and read  
the following poem:

#### MY GIFT

What can I give Him,  
Poor as I am?  
If I were a shepherd  
I would bring a lamb;  
If I were a Wiseman  
I would do my part—  
Yet what can I give Him;  
I give Him my heart.

CHRISTINA ROSSETT

PRAYER HYMN: "As with gladness men  
old"

## 4. Keeping Christmas

WORSHIP SETTING: Arrange Christmas  
greens and candles, and an open Bible.

CAROLS: Choose carols which seem to  
emphasize the joyousness and con-  
tinuation of the Christmas spirit, such  
as "Joy to the world," "There's a song  
in the air," and "O little town of Be-  
thlehem."

CALL TO WORSHIP: Read one verse of  
a suitable hymn—possibly one of the  
carols just named.

SCRIPTURE: Psalm 65:11-13

#### GUIDED MEDITATION:

Have the class think together of the  
things about Christmas which should be  
continued all year. If ideas can be drawn  
from the class without losing the reverent  
spirit, this would be effective. Otherwise  
you may make the suggestions.

Call attention to the fact that there are  
some things relating to Christmas—eve-  
n some of the nicest—which we would not  
want every day. For example, we would  
lose interest in Christmas trees and decora-  
tions if we were to see them every day.  
We would even grow tired of Christmas  
cookies and candies, and gifts would not  
be enjoyed as much if we received them  
every day. On the other hand, it would  
make the whole year more pleasant if the



friendly Christmas spirit were demonstrated throughout the year, in deeds of kindness and thoughtfulness toward others.

POEM:

#### THE JOY OF GIVING

Somehow, not only for Christmas  
But all the long year through,  
The joy that you give to others  
Is the joy that comes back to you;  
And the more you spend in blessing  
The poor and lonely and sad,  
The more of your heart's possessing  
Returns to make you glad.

JOHN GREENLEAF WHITTIER

OFFERING

OFFERTORY HYMN: "We give thee but thine own"

LITANY: "For the Joys of Christmas"

Leader: For the joys of Christmas—the gifts received, and even more for the privilege of giving,  
All: We thank you, God.

Leader: For the spirit of love and kindness which is present in increased measure during these Christmas weeks,  
All: We thank you, God.

Leader: For the stories and pictures and carols which have helped to make Christmas more meaningful;

And most of all for the gift of Jesus who came as a babe at Christmas time,

And for his life and his loving concern for each of us,  
All: We thank you, God.

Leader: And as the Christmas season draws near its close, we would ask you to help us not to let the Christmas spirit end in our lives.

All: For this we pray.

Leader: May we be kind and loving throughout the New Year, remembering Christmas.

All: For this we pray.

Leader: May we be appreciative of people around us, and thoughtful of their needs.

All: For this we pray.

Leader: May we do our share by our consideration of others to help fulfill the angels' message of "Peace on earth, good will to men."

All: For this we pray.

POEM:

#### NEW YEAR GIFT\*

The New Year is a gift from God.

It is my task this year to see  
That I—throughout the days and weeks—  
Do not misuse his gift to me.

PRAYER: Close with a brief period of silent prayer.

## Junior High Department

by Olive L. JOHNSON\*

THEME FOR DECEMBER: *Jesus Shows us God*

The general theme for this quarter has been "Finding God"—first through the evidence of an ordered universe, and second through the witness of dedicated people. In this third month of the quarter we consider the life and teachings of Jesus as offering the clearest and most dependable directive for understanding God and his will for us. It is fitting that the period of Advent be used in meditation and preparation for the celebration of Jesus' birthday.

In the midst of all the pressures of the holiday season, the quiet of simple services of worship may stand out with special significance. As you work with your junior high young people, make available to them a choice of Christmas music, ideas for prayers, suggestions for meditations, and suggestions for combining their ideas into meaningful services of worship. For instance, a service might be built by combining carols and the Bible story. Lighting the Advent candles and using some of the symbols and customs which have meant so much to people down through the years will serve to point the thoughts of the young people toward God.

The suggestions below indicate resources that may serve as springboards

for your planning. You will note that the ideas are usable in many different ways. Although they are organized as complete services, since they have been developed by a specific group, your group will no doubt wish to use them in ways significant to your own young people. As the leader, you will also have suggestions of your own. Always keep in mind that the purpose of a worship service is not to provide entertainment; it is to provide the setting and tools for an experience of praise, thanksgiving, petition, and dedication.

Since the last Sunday in November is the first Sunday in Advent this year, it was suggested that a special Advent candle be lighted for the occasion, signifying a will to grow in faith. On the following Sunday, the first in December, the leader might explain the significance of the Advent season and explain that lighting a candle at this time symbolizes the influence of Jesus in our lives. Other ideas for Christmas devotion would be symbolized by the lighting of another candle on each of the following Sundays before Christmas.

### 1. The Advent Season

CALL TO WORSHIP: "Let us prepare our hearts to keep Christmas."

HYMN: "O come, O come, Emmanuel."<sup>1</sup>

<sup>1</sup>Hymns may be found in *New Hymnal for American Youth*, published by Fleming H. Revell, or in *Westminster Hymnal*.

The leader may want to talk about the origin and meaning of this hymn before it is sung, as follows:

"This hymn dates back to about 900 A.D. Parts of it were sung before and after reading one of the Psalms at evening services during Advent. The expressions used are common to those very early times, and are perhaps not the ones we would use today. But Emmanuel means 'God with us.'" (Another voice may read Isaiah 7:14) "When we remember this, the hymn can help us prepare and rejoice in Jesus' birth."

MEDITATION: "The Meaning of Advent"

The word "Advent" means "coming" or "arrived." In the church it means preparation for the coming of Jesus, getting ready to receive him. The Christian Church year is measured by the stages in the life of Christ, so it begins on the first Sunday in Advent, which occurs this year on November 29. Advent always begins four Sundays before Christmas Eve.

Many beautiful customs have grown up around the Advent season. One of the loveliest, adopted in Germany, is to place on the table an evergreen wreath supporting four candles. On the first Sunday in Advent, one candle is lit, a Bible verse repeated, a Christmas carol sung, and a brief prayer offered. The candle is then extinguished. On the second Sunday the first candle is lighted again, and a second one also. The same simple service is repeated: a Bible verse, a carol, and a brief prayer. Three candles are lighted on the third Sunday, and all four on the fourth Sunday.

The four lighted candles symbolize the Christian need of faith, hope, love, and one other spiritual need to which each



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\*Teacher of youth in the Wilmette Congregational Church, Wilmette, Illinois. Educational therapist, National College of Education, Evanston, Illinois.



person gives the name he feels most important for him, such as peace, service, forgiveness, or courage.

In such simple fashion we prepare for Christmas.

(Note: The group of junior highs who plan the services for this month might prepare the Advent wreath and the candles.)

#### LIGHTING THE ADVENT CANDLES:

*First speaker* (lighting the first candle): This candle was first lighted last Sunday. It was lighted to remind us that Christians need to have stronger faith.

*Second speaker* (lighting the second candle): I am lighting this candle to remind us that Christians must grow in loving kindness.

**PRAYER:** Jesus taught his followers to pray; let us, like them, pray the Lord's Prayer together. (The Amen is played softly on the piano.)

## 2. In the Shadow of the Master

#### CALL TO WORSHIP

**HYMN:** "O come, all ye faithful"

**SCRIPTURE:** John 1:6-12

#### LEADER:

In the Gospel of John, we do not find the familiar story of Jesus' birth. But we do find the author of the book telling us what it meant to have Jesus come. In today's Scripture reading we are told that one was coming who would be the light of the world, and that some would believe in him and some would not, but that those who did believe would be able to become children of God.

#### MEDITATION:

"Nineteen hundred years ago people followed the Master. They didn't know just why. They liked his parables; his touch healed mind and body. Little children loved him. Men didn't quite understand when he taught God of love instead of God of fear.

"Finally a strange thing happened. He came in conflict with the religious leaders of the time. He was crucified on a cross.

"His words as he hung on the cross, his forgiveness and sympathy, cast a shadow down the centuries. People became strong in the shadow of his spirit. Great things happened:

"Printing was developed to translate Christ's message to people.

"Education spread.

"Hospitals were built.

"Slaves were freed.

"Though it was nineteen hundred years ago, we walk in the shadow of his life and we hear him say, 'Love one another. By this I know you are my disciples.'"

Author Unknown

#### OFFERING

#### LIGHTING THE ADVENT CANDLES:

*First speaker* (naming the candle as he lights it): I light the candle of faith.

*Second speaker:* I light the candle of love.

*Third speaker:* I light a third candle to remind us that Christians have hope.

Christians can depend on the words of Jesus and cannot become discouraged.

**HYMN:** "Joy to the world"

**BENEDICTION:** May the blessing of God be with you now and forever more. Amen.

## 3. The Birth of the Christ Child

**HYMN** (either sung or chanted):

"Come, thou Sav'or of our race"

"Choicest gift of heav'nly grace!"

"O thou blessed virgin's son"

"Be thy race on earth begun."

**PRESENTATION:** The Nativity story is presented in Scripture, song, and interpretation:

*Leader:* Now in those days an edict was issued by Caesar Augustus for a census of the whole world. This was the first census. So everyone went to his own town to register. Since Joseph belonged to the house and family of David, he and his wife Mary went from Nazareth to David's town, called Bethlehem. This little town has been immortalized in Phillips Brooks' lovely song, "O Little Town of Bethlehem." Let us sing it together.

*Hymn:* First stanza of "O little town of Bethlehem" (not too fast)

*Leader:* Arriving in Bethlehem, the two weary travelers found the town so full of people that there was no place for them in the inn, so they were given a place in the stable. There Mary brought forth her first-born son and laid him in a manger.

*Hymn:* First stanza of "Away in a manger" (slowly and gently)

*Leader:* While this great event took place in Bethlehem, another one was enacted on the hills of Judea, not far from Bethlehem. A group of humble but devout shepherds, watching their flocks by night, received tidings of great joy—the birth of the Messiah.

*Hymn:* First stanza of "The first Noel" (moderately fast)

*Leader:* The light from the star, which also proclaimed the birth of a new kind of king, flooded with radiant glory not only this angelic host and the startled yet reverent shepherds, but also the entire hillside, near and far, with a brilliance almost of the noonday sun. Soon the heavenly messengers disappeared, leaving only the star to guide the shepherds' feet.

*Hymn:* First two stanzas of "It came upon the midnight clear" (joyously)

*Leader:* Guided by a star which stood over the place where the Christ child was, the shepherds sought this great thing which had come to pass. They approached the scene with fear and reverence, gazing on the fulfillment of the angel's prophecy.

*Hymn:* First stanza of "Silent night, holy night" (slowly and with expression)

*Leader:* Silently the shepherds withdrew, going back to their flocks on the hillside, and to their homes and neighbors.

*Hymn:* First stanza of "O holy night," sung as a solo

*Leader:* Perhaps with a song like that in their hearts the shepherds told every-

body they met about the wonderful, joyful good news—all about the baby they had found in the stable at Bethlehem, the child who grew up to be Jesus the Christ, the joy of loving hearts and the hope of all nations.

*Hymn:* First stanza of "Joy to the world"

*Leader:* Meanwhile three Wise Men who had been studying the stars and their courses, began their long journey, following, as had the shepherds, the star—this star that was to mark the birthplace of a king who was to rule men's hearts. They came laden with valuable gifts to the Christ child, gifts suitable for a king.

*Hymn:* First two stanzas of "We three kings of Orient are"

*Leader:* Today Jesus stands at the door of each man's heart, asking that we open and give him admittance. Is the reply given today the same as given him on the first Christmas: No room in the inn?

No room—but what did it really matter? For God was incarnate in a child on that night nearly two thousand years ago—and made a palace of that lowly stable. In each generation since then it is the hearts of people that are the inns at whose door the spirit of the Christ child knocks.

**CLOSING PRAYER OR BENEDICTION**

## 4. Jesus Came That All Might Have Life

#### CALL TO WORSHIP:

Come, let us worship God.

Let us come with joyful hearts.

Let us come to praise, give thanks, and learn to hear God's voice.

**HYMN:** "In Christ there is no east or west"

#### LEADER:

Daniel Fleming wrote a book called *Each with His Own Brush*<sup>2</sup> to deepen the sense of oneness among Christians around the world. Through pictures made in many countries he showed that Christ came for all men. Slides have been made of the pictures in this book.<sup>4</sup> They are contemporary Asian and African art, and tell the story of Jesus in a singularly significant way.

(If time does not permit the use of this entire series of slides, choose those that will best convey Jesus' message to your junior highs.)

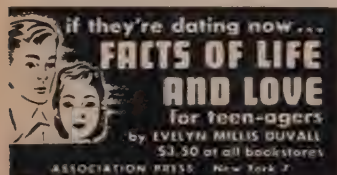
**HYMN:** "Jesus shall reign where'er the sun"

**PRAYER BENEDICTION:** "Give to us the unchanging bravery of the pine, that we too may face the storms of life unconquered and unafraid. Give us the courage of the plum to flower gloriously in the midst of bleak adversity. And give to us throughout the years the straight, tough fiber and resilience of the green bamboo. Amen."<sup>3</sup>

<sup>2</sup>Published by Friendship Press, 1952; \$1.50.

<sup>3</sup>May be rented from the Methodist publishing house in your district at \$1.50. Or a sound filmstrip of *Each with His Own Brush* may be secured from Religious Film Library, 220 West Monroe, Chicago, Illinois; rental, \$2.50.

<sup>4</sup>From *The World at One With Prayer*, by Daniel J. Fleming, New York, Harper and Brothers, 1942; \$1.50.



<sup>5</sup>From *A Second Book of Carols*, compiled by Ralph Dustan and published by Reid Bros. Ltd., Northampton, England.



# Senior High and Young People's Departments

by G. Clyde DODDER\*

THEME FOR DECEMBER:  
*Awe-filled Moments*

## For the Leader and the Worship Committee

Christmas and the season of Advent provide vivid scenes of contrast between the most blasphemous and the most sacred acts possible to man. In the midst of recorded carols, men and women display shocking disregard for everything that is holy in human life as they paw hurriedly through counters gorged with goods, motivated too often by the naked need to fill the vacuum where love should be with a token gift.

The gross materialism of such scenes makes men of sensitive spirit reel back in dismay. Succumbing to the communicative sickness of our time, they think to heal stricken society with a slogan and, like peddlers at a picnic, hawk the "religious significance" of Christmas as though it were a bar of soap. The Christian faith will not be bought or sold. Its dynamic power cannot be manipulated nor twisted to suit the whims of misguided opportunists. Yet it will continue to change the very lives of men and women who are open to its word.

Our worship this month must seek for those heartbeat elements which are the central truth of Christianity. Those moments when all the awe and mystery of existence breaks in upon a person are the instants when theory becomes reality and fact becomes faith. It is these we hope to reveal and share with our young people this month. When the worship of the church begins to pulsate with the presence of God, the slogans and advertising campaigns and shallow good will will crumble like stale crackers.

Advent and Christmas, then, offer an opportunity for a constructive as well as a destructive experience. Many have asked the question, "What is the essence of Christianity—its inner core, 'the wonder of wonders in this all-wonderful faith'?" For Jesus, the most essential fact seemed to be the fatherhood of God. To some who followed him, it was the working of the Holy Spirit. For others, the experience of the Cross and all it represents of God's love and concern and forgiveness is the core of the religion. In the Eastern Orthodox Church, however, "It has always been beside the manger that hearts have grown stillest and most awed. There that the mystery of divine grace staggers men most."

Whatever our own definition of the core experience of the faith may be, we would all recognize the potential re-

demptive power that each of these suggests. They suggest, in addition, the essence of vital worship as well. Awe and mystery are inescapable elements of any worship that throbs with life. And they are the unmistakable but imponderable elements in the thousands of services which will be held on Christmas Eve. Something about the wonderful mystery that shrouds the birth and life of Jesus Christ leads men to contemplate the mystery of all of life.

Few of us could identify ourselves with the woman of the recent cartoon who, standing beneath the giant sequoias of our great far west, turns to her husband to say, "Well, I don't feel insignificant!" The more profound feeling we usually have when confronted with the majesty or beauty of the natural world is that of solemn wonder rather than defiant assertiveness.

The feeling of awe is the repeated, yet unexpected experience of man. Even in an age that prides itself on its sophistication and scientific knowledge, one cannot but be aware that each new discovery opens up areas of unexplored knowledge so vast that all our progress seems only a prelude to the future. Thus modern science has not lessened man's ability to feel awed before the universe, but rather leads us to more profound consideration of the fundamental questions of life.

This month we shall share some of the awe-filled moments described by men capable of expressing the wonder of life as created by God. These writers may vary in their backgrounds, interests, and religious perceptions, but they share the capacity for reverence.

## Resources

### PICTURES:

For the first Sunday, the picture, "The Starry Night," by Vincent Van Gogh, is referred to. This was used on the cover of the February 1959 *International Journal*. It may be ordered from the Museum of Modern Art, 11 West 53rd St., New York 19, N.Y. (size 26 x 20, \$6.50; 8 x 10, 50¢). A map of the heavens, or a lighted sky globe, would also be appropriate for this week.

For the second Sunday the picture, "The Adoration of the Magi," by Hieronymus Bosch, is recommended for the worship setting. This may be ordered in size 8 x 10 from the Metropolitan Museum of Art, Fifth Ave. at 82nd St., New York 28, N.Y. Price 60¢, including postage.

For the third Sunday a Nativity picture would be appropriate. Any of the great ones would be good. For suggestions, see the list of recommended reproductions in the February 1959 *International Journal*, pp. 39f.

For the fourth Sunday you may wish to use "Isaiah," by Michaelangelo, from the Prophets in the Sistine Chapel. A reproduction 8 x 12, at \$1.75, may be purchased from David Ashley, Inc., 174 Buena Vista Blvd., Yonkers, N.Y.

### HYMNS:

"The heavens declare thy glory"  
"The maker of the sun and moon"  
"The spacious firmament on high"  
"There's a song in the air"  
Favorite Christmas hymns and carols  
"Ancient of days"

CLOSING PRAYER: (The following prayer may be used at the close of each week's service.)

O God of infinite mystery, fill us with the wonder of thy world, the vastness of thy universe, and the mystery of our lives. Help us to appreciate that which is unknown and make us courageous explorers in the land of the knowable. Amen.

## 1. "He Made the Stars Also"

NOTE: For suggested pictures and hymns, see "Resources" above.

SCRIPTURE: Psalm 148:1-14 or Job 37:14b-22

MEDITATION: "The Starry Heavens"

Today we shall look at the earth and the stars from two points of view: that of the scientist and that of the artist.

In his book, *The Exploration of Space*,<sup>1</sup> A. C. Clarke dramatizes the almost unbelievable distances of space. "The nearest star, Proxima Centuri," he says, "is 4.2 light years away from the earth. A rocket aimed at it going 11 miles a second (or almost 40,000 miles an hour) would make it in a trifle more than 70,000 years."

At another point he reflects on human life. "The geological evidence indicates that the earth was formed about three billion years ago and the other planets probably were born at the same time. Man has been on earth much less than a thousandth of this period, although as far as the climatic conditions are concerned human life could have flourished for the greater part of it. For some reason intelligence has appeared on the stage in the last second of a play that has already been running for an hour."

In the face of such facts we lapse into thoughtful silence, overpowered by the vastness of space and time. We are awed by our past, overcome by the minuteness of our participation in the universe's history, but we must avoid being blinded to the fact that the play Mr. Clarke describes continues to run. We have before us the mystery of a future which we in part will help to determine. We are more immediately involved in the destiny of the universe than the physical facts would lead us to assume.

It is at this point that the artists have been most ingenious in interpreting and communicating the meaning of life. For example, Van Gogh's "Starry Night"<sup>2</sup> portrays not only the awesomeness of the heavens, but gives one the feeling of being immediately involved in them. The bright points of light, the swirling movement of the nebulae, are in some ways

<sup>1</sup>Published by Harper & Brothers, 1951. Following quotations used by permission.

<sup>2</sup>Additional comments on this picture will be found on page 1 of the February 1959 *International Journal*.

\*Minister of Christian Education, First Congregational Church, Wilmette, Illinois.



closer than the quiet lights of the slumbering town. God in all his majesty and glory seems very close when on a cold, clear winter's night we look into the darkness and see the brilliance of our distant neighbors; or when in the midst of summer, lying on a hill in the country, we stare up at the uncountable freckles of light blazing furiously out of the silence.

Looking at this picture one is not at all surprised that the stories relating to the birth of Jesus Christ should be linked with men who studied and followed the stars. In a real way the Christmas story reminds us that the life of God and the lives of men are not so very far apart after all. And that it was in a human being that God, finally and most satisfactorily, revealed himself to us.

## 2. "For Such a King"

**NOTE:** For information about the painting referred to, a copy of which may be used as a center of interest, see "Resources" above.

**HYMN:** Any of the hymns telling the journey of the Magi may be used.

**SCRIPTURE:** Matthew 2:1-12

**MEDITATION:** "Amahl and the Night Visitors"

Gian-Carlo Menotti has captured the tender, haunting beauty of Christmas in his contemporary opera "Amahl and the Night Visitors." Written for and produced annually on television, Amahl has become as traditional as Dickens' *Christmas Carol* in many homes. The opera was inspired

by the painting, "The Adoration of the Magi," by Hieronymus Bosch.

The story concerns Amahl, a crippled boy who lives in poverty with his widowed mother. Amahl has a vivid imagination, and his mother is continually annoyed by his flights of fancy. One evening he reports a king in gorgeous apparel approaching their cottage. She is ready to whip him, until he finally succeeds in persuading her to come to the door. There she sees not one but three kings, and a page laden with rich, exotic gifts. The kings have been following a star, they are weary and ask for a night's shelter. Fearful, yet hospitable, the widow and her son invite them in to share their humble cottage.

The kings describe the child they seek, and the mother sees her own crippled son in their words; but no kings come to give him gifts nor to heal his twisted foot. Later, while her guests rest, she cannot resist the temptation to steal some of the gold to aid her in seeking a cure for her son's lameness. She is seized by the page, but Amahl fights for her. When peace is restored, Amahl learns that the king's treasure is for the child of Bethlehem, for whom the whole world is waiting.

"Keep the gold," says one of the kings. "The child we seek doesn't need it. On love alone he will build his kingdom.... He will bring us new light... and the keys to his city belong to the poor."

Ashamed of her act and moved by their description of the child born to be King, the widow says, "For such a king have I waited all my life."

Then Amahl, filled with the wonder of the Christ child, exclaims, "Let me send my crutch." And in his act of generous love, he walks without limping for the first time. Before their awe-struck eyes he walks, and the kings kneel before the miracle.

Amahl begs permission to accompany the kings on their way to the Christ child, and the opera closes as his mother waves him farewell.

The beauty, simplicity, and deeply moving quality of the story speak to us of the amazing healing quality of unselfish love. And we, like the kings, bow before its transforming power whenever we see it.

### SPECIAL MUSIC:

It would be appropriate to play excerpts from the recording of the opera after relating the story of the characters. The last portion, containing the kings' description of the child, the mother's attempt to steal the gold, the miracle, and the closing farewell, is short enough to be presented within the time span of most worship services.

## 3. A Child Is Born

**NOTE:** For the worship setting, a picture of the Nativity will be suitable, especially one with a modern setting. Or the Bosch "Adoration of the Magi" may be used again.

**HYMNS:** In addition to Christmas hymns, use others stressing the brotherhood of man.

### INTERPRETATIVE DANCE:

If you have some young men skilled in the dance, they might follow the telling of the story below with a rhythmic interpretation. This would express the "wise men's" fatigue and frustration, their busy activities of service, their gradual sense of their oneness with others

in the struggles of life, and their joy in the care of a child.

### MEDITATION:

#### A CHRISTMAS MYSTERY

Many stories have been written about the origin, the journey, and the effect of the three Wise Men whose visit is recorded in the Gospel of Matthew. Among these speculative legends none is more interesting than the contemporary adaptation written by William J. Locke, and entitled "A Christmas Mystery."<sup>5</sup>

The story records how three famous Englishmen, a physicist, a scholar, and an "empire builder" met in a railroad station and discovered they were by coincidence bound for the same place to spend the Christmas holiday. All three had nurtured their independence over the years and were frankly dismayed that somehow they had let themselves in for what was certain to be a dull and uncomfortable time. So they shared their misery and misgivings in a compartment on the train. None had more than a passing acquaintance with their host, and all were frankly suspicious of the whole institution of Christmas. Nasty weather, delay on the trip, and the need to transfer to a local train to complete the journey only added to their weariness.

At long last the lonely, isolated station was reached. A car and driver were waiting to take them the last twenty miles across the moors to their host's estate. Here, at least, they found comfort. The car was warm, the darkness soothing, and the road smooth.

Just when it seemed that all would end well, the car lurched suddenly, and a moment later came to a halt beside the road. Examination revealed they had broken an axle. This was the last straw! Everything had gone wrong, and now they were stranded in the middle of nowhere. The driver volunteered to walk ahead and find transportation, and he suggested that the three men take shelter in a little house they had just passed. Since this was the only sensible solution, they agreed.

As they neared the hovel, they discovered a man lying on its doorstep. He had apparently fallen unconscious and been frozen where he lay. Entering the house, they saw the extreme poverty of the family. They brought in the body, and as they sought a light they heard sounds from another room. Fearfully, they investigated and found a woman, unconscious, in the midst of childbirth.

They were dumbfounded. "Masters of knowledge that had won them world-fame and honor, they stood helpless, abashed before this, the commonest phenomenon of nature." Nevertheless, there was no choice but to act. Somehow during the following hours they ministered as best they could, and in that moment when the infant entered the world sensed themselves in the presence of life's greatest mystery. But also in that moment the unconscious mother, almost as though in exchange, gave up her life.

Later, recovering slowly from the exhaustion the night had brought, the three men felt the presence of some great Unseen. Suddenly they realized that it was Christmas morning. And one began to repeat the words of the Scriptures, "Unto

<sup>5</sup>Found in *The Questing Spirit*, edited by Luccock and Brentano, Coward-McCann, Inc., New York, 1947.

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us a child is born, unto us a son is given . . . ."

Strangely moved by the mystical experience they had shared, they were drawn with one accord to the child. "And, when their watch was ended, they wrapped up the babe with precious care, and carried him with them, an inalienable joy and possession, into the great world."

#### 4. When Man Meets God

TO THE LEADER:

With the passing of the Christmas celebration and the approach of a new year, our thoughts turn to the theoretical "new leaf" we are going to turn over. Actually, we generally remain much the same kind of persons we were previously, unless we are genuinely and deeply touched by the power God revealed to the world most clearly through Jesus Christ. Some men have found themselves radically changed when their lives have come into dynamic contact with the Eternal One. Today, in the context of worship, we shall examine three examples which may help us gain an appreciation of the possibilities life holds, and may also help us enter into those awe-filled moments when God seems closer than hands or feet.

The references to be used are: Exodus 34:28-35; Isaiah 6:1-8; Acts 22:6-16. In the first one it is reported how Moses' experience had a visible effect on him. In the other two portions, Isaiah and Paul speak for themselves with regard to their confrontation of God and what happened as a result of it.

The purpose of this effort is to make the Bible live for those who will be reading it. The leader may do one of two things: either ask the entire group to consider the experience related in one of the references, or divide the total number into three groups so that each will take a different man and thus all will be considered simultaneously.

In either case the procedure will be as follows:

1. Ask each individual to restate in writing the Bible reference in his own words. Use everyday conversational language, but try to capture the idea that is contained in the passage.

2. On the basis of the "translations," ask small groups to discuss what the subject of the passage was really like. How did he feel inside? What did he want to do? What was it that he most deeply believed?

3. Ask each person to determine what the experience described in this passage would mean to him if he took it seriously. What would you do? What might happen to you?

4. Share the results of your thinking and discussion with one another.

The hymn "Take my life and let it be" would be very suitable for use in this service. The movement of our lives from mystic, awe-filled moments toward action appropriate to our convictions is the thrust intended.

#### Bearers of the Bread

(Continued from page 3)

level of their economy.

We must distribute our surplus products as intelligently as possible, so as to save the lives of people who

are in immediate and dire need on the outskirts of Tibet, in Hong Kong, in Calcutta, and in other areas where suffering is very great. Nor can we overlook the fact that there are also hungry people here at home.

If you ever had the opportunity to give powdered milk, all-purpose food, and medication to diseased and undernourished refugees, as Mrs. Dahlberg and I did in Burma, you would know exactly what Christ meant when he said, "I was hungry and you gave me food."

But let us not be satisfied only to be the bearers of physical bread. When Jesus was tempted to turn stones into bread, he replied, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

Man can never live by economics alone. He needs Christ. He needs to know that he is wanted and loved by God, and wanted and loved by the children of God. This is the message of the gospel. It is this message that we have been commissioned to give to the nations.

Man still needs to be born again. Something more is demanded than wage legislation, irrigation, better housing, and pronouncements on international affairs, though all of these are of immense importance. We must penetrate to the very heart and soul of man, so that he may become a new creature. This can be accomplished only by a more vital witness for Christ, in life and deed and word. All our evangelism, worship, Christian education, and social action must

be directed toward this end.

This is probably what Adolph Keller, the saintly theologian of Switzerland, had in mind when he said to some of us just before the Amsterdam Assembly of the World Council of Churches in 1948, "You in America always want the facts. We in Europe are sick of facts. If you had a thousand orphans to feed, and had no bread with which to feed them, you, too, would be sick of facts. What we want is not more facts. We want a word of hope—hope that will shine like a star in the darkness that hangs over Europe."

Thank God for hope—the hope that we have in Christ, the Lord of the Church and the Savior of the world. Let us be bearers of the bread. But let us make sure that it is the bread of hope and faith and love, and not the bread of the body alone. For only then can the kingdoms of this world become the kingdoms of our Lord and of his Christ.

#### The Kind of World We Live In

(Continued from page 5)

study and comment upon issues of human concern, however controversial."

Local churches also have a responsibility to help their members form valid moral judgments because, after all, the local church is the fellowship within which the individual hears the word of God proclaimed and has opportunities for study and discussion. The message of the Fifth World Order Study Conference, held in November 1958 at Cleveland, Ohio, challenges local churches in these words:

"We must press the Church to the education and invigoration of its members in relating their faith as Christian citizens to their decisions as citizen Christians."

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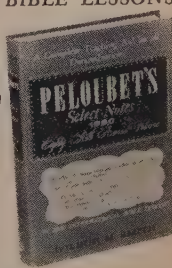
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## Books off the Press

### The Story of the Hebrew People

By Merrill A. Beem, Nashville, Abingdon Press, 1959, for the Cooperative Publishing Association. Teacher's book, 192 pp.; \$2.00. Pupil's book, 96 pp.; \$1.00.

This text offers wonderful possibilities for use with junior highs in weekday church school classes.

The pupil's book gives a well-written, running story of the history of the Hebrews. Familiar as well as somewhat less familiar stories are given in chronological sequence, thus confronting junior highs with a short but comprehensive picture of the development of the Hebrew religion and people. There is a definite tie between life among the early Hebrews and conditions in Palestine today.

The teacher's book presents many ways of enriching the course with interesting and absorbing activities which will challenge young teen-agers. It contains suggestions for varied worship experiences. Several selections of Bible material and religious verse are arranged for choric speech. The pupils are introduced to Negro spirituals and other less familiar religious music, which will have real appeal to this age group.

An excellent bibliography, as well as listings of audio-visuals and other resource materials, greatly enrich this course. Pupils will find themselves growing in their understanding and appreciation of the heritage which has come to us from the Hebrew people, and at the same time reaching out to new horizons of Christian concern and fellowship with others.

HELENE M. SUITER

### Choral Readings for Junior Worship and Inspiration

Edited by Helen A. Brown and Harry J. Heltman. Philadelphia, The Westminster Press, 1957. 64 pp. Paper, \$1.00.

This is the third in a series of choral readings and is geared directly to the junior age. The authors believe that all children can take a unique part in choral reading, whether or not they have any special talent for it. Choral reading can be used in religious education classes or in school assemblies as well as in the church.

Here is a book that can be used by the Christian education director, the

choir director, or the teacher of a class when he needs an added touch for a program. It is most usable, with clear directions for performance. Particularly good are the selections chosen for "Brotherhood." Throughout, the authors have included some fine church hymns which seem to take a clearer meaning when used in this form.

The selections are appealing to a junior-age child, who will be "learning from memory lines and passages which will remain an inspiration to him throughout the whole of his life."

VIRGINIA CHEESMAN

### Education of Exceptional Children and Youth

Edited by William M. Cruickshank and G. Orville Johnson. Englewood Cliffs, New Jersey, Prentice-Hall, Inc., 1958. 723 pp. \$6.95.

*Education of Exceptional Children and Youth* has combined the skill and experience of eleven outstanding specialists into a definite and penetrating study of the education of children with various kinds of exceptionality. As a textbook, it describes modern practices and scientific techniques for educating exceptional persons.

The comprehensiveness is overwhelming. One wonders how so much can be encompassed in a single volume. Documented, the work covers a description of the exceptionalities, traces the historical development of educational theory and practice, sets forth basic principles, and analyzes current educational procedures. The uniformly lucid verbalization aids in real understanding by the reader. This is also assisted by the summaries at the end of each chapter. Extensive bibliographies provide guidance for further exploration of special concerns in the field.

This is a book that will interest anyone concerned with the physical, mental, and emotional development of exceptional children. Because of its comprehensiveness and lucidity, Christian educators will find it valuable to read and study. After reading a number of volumes in this field and talking with specialists, it is this reviewer's feeling that the editors, Cruickshank and Johnson, have given Christian educators a basic text to guide them in developing the basic philosophy and technique of Christian education for exceptional children.

ROBERT E. BRETH

### Sex and Family in the Bible

By Raphael Patai. New York, Doubleday and Company, 1959. 282 pp. \$3.95.

This volume assumes not only that the Hebrew family resembled neighboring families, but also that contemporary customs in the Near East are so like those of biblical times that the one can be studied by means of the other.

The approach is that of a sociologist trained in the techniques of the West. It is a little startling to hear the story of Cain and Abel recounted as "sibling

rivalry," to have the patriarchal households dealt with in terms of "family dynamics," and to have the nomadic tribes called "tradition-directed." Benjamin was "a young adult," and some of his fellows were not "integrated into the peer group." The jargon of today has a strangely hollow ring when it tries to compass such stories.

Nonetheless, this is a revealing volume. It throws interesting light on such matters as the bride price, the "water of bitterness" (Numbers 5:19), levirate marriage, concubinage, circumcision, divorce, sacred prostitution, and such strange stories as Judges 11:29-40, Genesis 38, and Judges 20. Many parallels are cited to the lyrics and imagery contained in the Song of Solomon.

The "Bible" of the title is largely the Old Testament. Nowhere does the author mention the revolutionary ideas of family life wrought by the Gospel. According to him, the basic goals of biblical life are "increasing loyalty to the family and obedience to one's elders." This would hardly be the conclusion drawn from Matthew 18:3, Luke 14:26, or Ephesians 6:4.

There is never a reference to the Pauline ideal in which God is "the Father from whom every family in heaven and on earth is named" and husbands are to love their wives "as Christ loved the church." A young couple establishing a home of their own could hardly find a finer foil for the wonder of Christian marriage than this book.

J. CARTER SWAIN

### Human Nature and Christian Marriage

By William P. Wylie. New York, Association Press, 1959. 128 pp. \$2.50.

Here is a book that articulates, clarifies, and amplifies the Christian approach to human nature, sex, love, and marriage in a most helpful way. Wylie is one of the foremost of those English writers who are helping us rediscover the Christian ethic in this important area. Their writings seem to give these topics more attention and to attempt a more specifically Christian formulation than most of our American writings. We are indebted to Association Press for importing this important book for us.

In his discussion of "Sex, Love, and God," Wylie opposes the widely held notion that love is just sex with trimmings. Some folks will be distressed by his treatment of Christian marriage because he pushes us beyond some of the limited understandings to which we have accommodated ourselves. He then backtracks to consider how we prepare ourselves for such marriage, including a discussion of the problems, sexual and otherwise, which engaged couples face in a society that challenges chastity on every hand.

To Wylie, the heart of marriage is creativity—creativity of the new unity which is the marriage, and creativity of new life. In "The Aftermath" he faces realistically the love affair outside of marriage and the problem of divorce.



Finally, he deals with the Christian concept of sexual sin in a way that is at once realistic and redemptive.

This book is written with a simple directness that makes it understandable to the high school student. But it also contains deep insights that will challenge our contemporary theologians. It is a book to be commended to both clergy and laymen who are interested in the fuller possibilities of Christian marriage.

WILLIAM H. GENNE

## The Gospel According to St. Luke

By A. R. C. Leaney. New York, Harper and Brothers, 1958. 300 pp. \$4.00.

## A Commentary on the Acts of the Apostles

By C. S. C. Williams. New York, Harper and Brothers, 1957. 301 pp. \$4.00.

Here are two excellent additions to a notable new series of commentaries. The long-established tradition of considering Luke and Acts as separate volumes of a single work makes it appropriate that they be reviewed together. Written with the needs of university students in mind, the commentaries are not beyond the capacity of adults who take seriously the responsibility of Bible study. Those prepared to follow the analysis in a Greek Testament will get the most out of them. Those who have no Greek will profit by comparing the original translations here given with the standard translations.

Anyone who works his way through these books will discover how enriching it is that old questions should be raised anew. It will be especially rewarding to consider what attitude we are to have toward Luke as historian when we remember that his primary purpose was theological. "He writes as one for whom Christ alone makes history intelligible."

J. CARTER SWAIM

## A Commentary on the Epistle to the Romans

By C. K. Barrett. New York, Harper and Brothers, 1958. 294 pp. \$4.00.

## A Shorter Commentary on Romans

By Karl Barth. Richmond, John Knox Press, 1959. 188 pp. \$3.00.

Here are two very different commentaries on what has been called "the first great work in Christian theology." Barrett is replete with exegetical detail, inductive in his reasoning, persuasive in his conclusions. Barth pays little attention to questions of grammar and text, brings to his study the grand premises of his own system, and challenges us with what he has to say. Barrett has the freshness of new discovery. Barth has produced what he calls "a smaller and younger brother" of a work he wrote in 1918. Barrett set out to add a significant volume to the Harper series of New

Testament Commentaries. Barth was impelled to set down classroom notes which students were circulating in unauthorized form.

Barrett is careful about all questions concerning the origin and destination of Romans. Barth is largely indifferent to these. Barrett makes his own translation. Barth regrets that he doesn't have time to bother with that.

Anyone who would like to make a beginning at understanding the Christian heritage might well work his way through both these books. One will show the painstaking care with which the biblical scholar goes about his work. The other will reveal how a philosophical theologian deals with biblical material. Both will have been worth while even if they only leave upon the reader the impression phrased long ago by another commentator on Romans. "Fifteen years of special study devoted to this Epistle," said Matthew B. Riddle, "leads the writer

to appreciate the more keenly how much greater it is than all the commentaries."

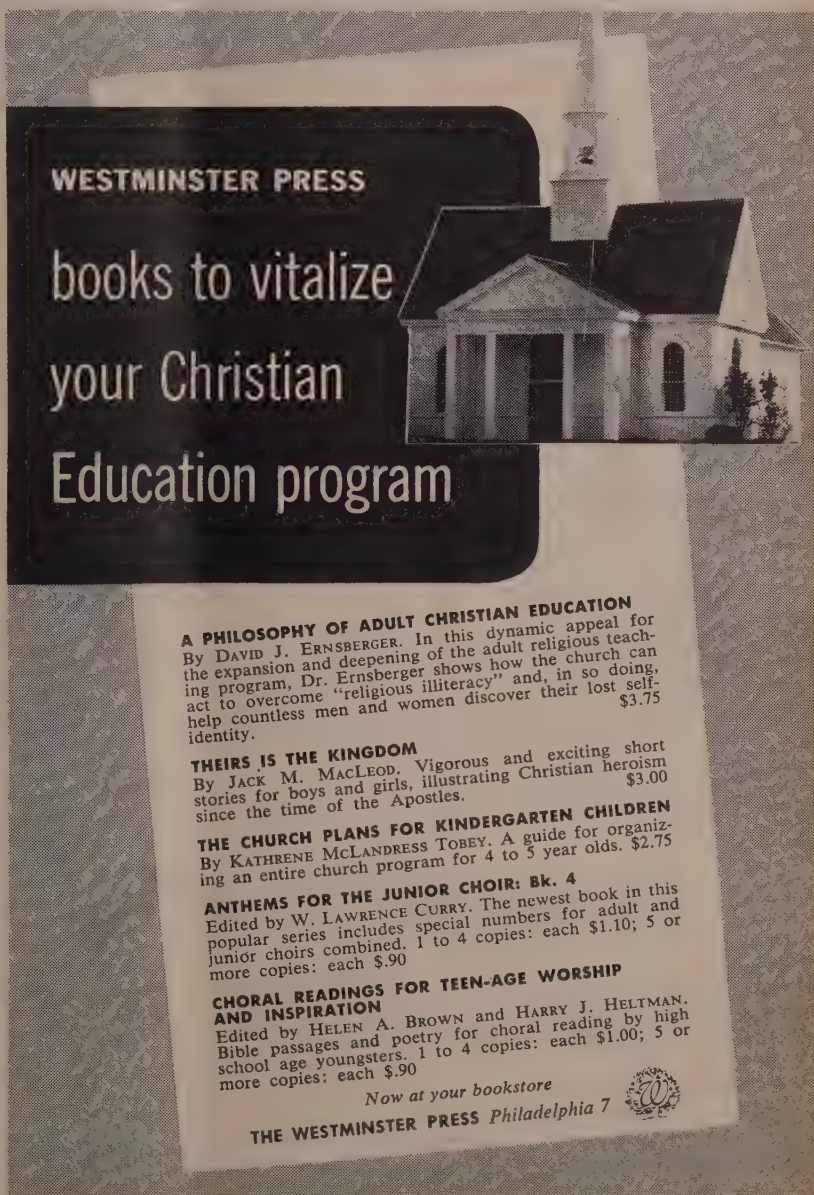
J. CARTER SWAIM

## The Authentic New Testament

By Hugh J. Schonfield. New York, Mentor Book, 1958. 480 pp. 50¢.

Schonfield claims "to be the first Jew to translate the New Testament into English." He prefaces his version with thirty pages of introductory matter calculated to show that the work of Jesus, "by any reckoning a man of remarkable insight," and of Paul, "the most notable recruit to Nazarenism," were largely dependent upon the tradition which they inherited and the spirit of the time in which they lived.

Use of the word "authentic" in the title is not intended to suggest that other versions are false, but rather that here the true flavor of the original has been recaptured. Official translators, Schon-



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field says, are forbidden "any high-spirited kicking over of the ecclesiastical traces," but he rejects all terms that have been given a distinctive coloration by church usage. Instead of "righteousness" he gives us "rectitude"; instead of "justify," "exonerate"; instead of "grace and peace," "peace and prosperity." "Baptism," "apostle," and "deacon" are replaced respectively by "immersion," "envoy," and "administrator."

But it is in the rendering of ordinary terms that the translator professes to have been most revolutionary. The Jewishness of the New Testament, he says, "comes out in hundreds of small points." His knowledge of Jewish liturgy and rabbinical lore occasionally produces a revealing phrase, as in these petitions of the Lord's Prayer: "may thy name be sanctified . . . Give us today our needful food, and forgive us our failings." At other points the promised freshness and vigor are not forthcoming.

It is good to have as many people as possible studying the Greek Testament in order to make their own translation. We may consider that Schofield has succeeded in the hope which he expresses "that even those who may feel that I have failed to perceive the full implications of the Christian faith will yet discover some things of worth."

The appearance of this work in a paperback represents probably the greatest price drop in publishing history. Now available at 50 cents, it was originally published in Britain at 75 shillings (about \$11.00).

J. CARTER SWAIM

## Preparing for the Ministry

By Charles F. Kemp. St. Louis, Bethany Press, 1959. 128 pp. \$1.50.

This helpful little volume should have been written by the former director of the Department of the Ministry of the National Council of Churches, and could have been written by any of several other persons. However, it was Mr. Kemp who took the time and trouble to prepare a much needed guide for young people interested in joining the ministry. He is to be congratulated for this.

The subject of preparation for the ministry is developed by the question-and-answer technique. This makes for easy reading, prompt understanding, and quick reference. At the same time, the reader's overall impression of this book is similar to that of a person contemplating boxes full of nuts and bolts in a hardware store. Yet how else could the author have handled his subject so briefly and clearly?

Like many another, Mr. Kemp is concerned to dissolve the spiritualistic nonsense which many minds, young and old alike, associate with the ministry. At the same time he strives to give his subject genuine substantive meaning, which can be apprehended and handled by youth. Hence he places great emphasis on human need—both the need of the man in the ministry to express and extend himself through a church voca-

tion, and the need of people for the service he brings. Here we have both the principal existential strength and the major theological weakness of the book.

When all the debits and credits are added up, the balance is decisively in Mr. Kemp's favor. He has done a commendable job on a ticklish subject. His book will undoubtedly be vividly and helpfully read by young people. And there probably isn't a professional churchman anywhere who shouldn't read and use this contribution to vocational guidance.

ELMER G. MILLION

## The Gospel on Campus

By Charles S. McCoy and Neely D. McCarter. Richmond, John Knox Press, 1959. 123 pp. \$1.50.

A Methodist professor of religion and a Presbyterian university pastor, both of the University of Florida, have teamed up to write a refreshing statement about evangelism. While they are concerned with evangelism on the campus and draw their illustrations from that field, what they have to say will speak to the condition of many a parish church or local youth group.

Oddly enough, this little volume may be at least as useful to noncampus persons as to those who labor in the college itself. After all, the problems of the Christian faith in the university are essentially the problems of "the church in the world." In facing these particular problems through campus illustrations, readers of this booklet may gain an altogether new and different slant on the issues and techniques of evangelism.

There is value also in the simple presentation of the definition and task of evangelism. While this is neither a scholarly nor detailed statement, the reader should not be misled by its simplicity to the conclusion that it is "easy" or shallow in its approach. It is not. The authors are speaking relevantly about an important task in a strategic area. Though much of what they are saying has been said before in campus-ministry circles, it has not been said nearly so well or so often in the area of evangelism generally. The emphasis upon the nature and method of the Christian witness is particularly valuable.

DAVID SAGESER

## Segregation and Desegregation —A Christian Approach

By T. B. Maston. New York, the Macmillan Company. 178 pp. \$3.50.

Here is a practical and timely book. Ever since the racial situation came to a crisis in 1954 I have personally felt the need for such a book as this. The author approaches segregation and desegregation from a rational Christian viewpoint, and utilizes the Christian ideal as the measuring stick to judge racial practices and procedures.

The book begins by presenting the Supreme Court decision, the occasion



or it, its content and background. The decision itself is given in Appendix A, so that the reader can study the legal wording as it was rendered. The Supreme Court Action of May 31, 1955, interpreting the decision, is given in Appendix B. Major reactions to the decisions are enumerated and evaluated in Chapter II. An important feature is the author's attempt to define terms that many of us use loosely and glibly. He makes a distinction between "separation" and "segregation," between "desegregation" and "integration." Since part of the racial problem arises from the indiscriminate uses of these terms, Dr. Maston is right in arguing that their precise meaning should be known to those who use them.

The best part of the book and its main contribution comes in the closing chapters, in which the author discusses various facets of segregation and desegregation in relation to the cardinal principles of the Christian faith.

Dr. Maston is professor of ethics at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Even though a Southern Baptist, his concept of Christ, the nature of God, and the Christian Church are essentially ecumenical and inclusive. The content of his thinking is solid and comprehensive, and he writes in an interesting and lucid style.

*Segregation and Desegregation* is a significant book because it throws light on one of the gravest social and religious problems of our time. It deserves careful reading and prayerful study by every sincere person concerned about Christian race relations anywhere in the world.

J. EDWARD LANTZ

## Parables of Jesus

By Hillyer H. Straton. Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Company, 1959. 198 pp. \$3.50.

In this new book on the parables of Jesus, the author has undertaken to discover their real meaning in terms of our present-day understanding of the mind of Christ and as related to life situations. While frequent reference is made to other well-known writers on the subject, this presentation is fresh and affords many unique insights. In studying the chapters of this book, one is impressed with the long and sincere devotion of the author to the business of "rightly dividing the word of truth."

STILES LESSLY

## The Larger Parish and Group Ministry

By Marvin T. Judy. Nashville, Abingdon Press, 1959. 175 pp. \$3.00.

Despite urbanization of this country, a few millions still live on the land. These people need the ministry of the church. But the rural church, like the rural school and crossroads store, has come upon difficult days. In many cases a local church cannot support a full-time minister or an adequate program. Cooperation of two or more such churches offers hope. The author says, "This volume stems from a growing need for a definitive statement on cooperative plans for administering the work of the church in the town and country areas."

Dr. Judy's position is that every social force that affects the life of rural people must be recognized by those who would serve the rural church. In this thin volume he gives a capsule course in rural sociology, with charts and graphs. He describes several successful cooperative projects known as larger parishes or group ministries. He tells how to organize such operations and gives a great many suggestions of a practical nature.

OTIS G. CARNES

## The World's Great Religions: Special Edition for Young Readers

Edited by staff of *Life*. New York, Simon and Schuster, 1958. 192 pp. \$4.95.

This latest de luxe Golden Book has been put together by the editors of *Life* magazine. Text originally appearing in *Life*, and later published in book form, is here adapted for young readers, age ten up. In so far as it deals with religion as a living element in today's culture,

however, this book will be of interest to the entire family.

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thetically and realistically presented, with the aid of 200 superb color photographs. The objective of such a book is well stated by Paul Hutchinson, in the introduction:

"Often it is suggested that the major faiths should . . . come together and merge in the beliefs on which they can agree. . . . Certainly all the great religions can study and appreciate each other's spiritual values. But to erase all their differences, in overall unity, would mean for each a betrayal of their religious fundamentals. The man who calls for such union always suggests—though he may not realize it himself—that everyone join around the essential core of his own faith."

R. L. HUNT

## Specifically to Youth

By Harry H. Kruener. New York, Harper & Brothers, 1959. 145 pp. \$2.75.

This book of sermons, which the author preached in the Chapel at Denison University, is highly pertinent to the concerns of modern youth. The author's sincerity and straightforwardness, with no hedging on issues where truth is at stake, are most refreshing.

The first section, on "Interpreting the Christian faith," deals with commitment, sin, salvation, the trinity, the church, hell, and Protestantism. In Section II he takes up more personal matters, such as loneliness, "the organization man," hypocrisy, the egghead, contemporary psychology, skepticism, and temptation. Section III,

directed specifically to the young, takes up intermarriage, "the Campus Romeo," the ethical use of a car, how to say "no," drinking, military service, and death.

STILES LESSLY

## Imperatives for Christians

(Continued from page 7)

have pressed for imaginative programs of technical assistance and economic development to relieve ignorance, disease, and poverty in the technically less advanced nations. So, too, Christians must support measures to improve the position of these nations in international trade by assuring them equal access to world markets.

The Christian understanding of the importance of community and the nature of the Church as a world-wide fellowship has helped to undergird the development of the United Nations and of various specialized organs for international cooperation.

Reminded of the universality of human sin by the teachings of our faith, we become more realistic about the motives of others and can distinguish better between Christian love and irresponsible naiveté. We are more critical of our own motives and more humble about our own efforts. But ours is also a faith in the abiding love

and transforming power of God, which keeps us patiently and persistently at the task of reconciliation, no matter how hopeless it sometimes appears to be.

Christians must remember that no single human objective—not even peace on earth—is absolute or unique. We have a number of such goals: peace and justice, freedom and order. To a degree, these are in tension with each other, and must be kept under the judgment of God's will for the greatest good.

Christians will often differ as to what effort requires priority or must be sacrificed at any given moment. But if we seek together to learn and do God's will, our purposes will become clearer and our own efforts more effective, even in the perplexities of world affairs.

## A-Vs in Christian education

(Continued from page 31)

(and *this* is an erroneous stereotype label) turns handsprings in response to Protestant comments, but that Christians are obligated to think and speak honestly, responsibly, fairly.

May we only follow the guidance of a familiar line or two about doing *first* to others what we would like done to us.

## The Nun's Story

Non-Roman Catholics might think from a cursory acquaintance with this film that another sensational story has been transferred to the screen. After all, when a young woman chooses to leave a convent, some Protestant viewpoint should become highlighted. Such is not the case here, however, for the basic reasons behind her choice never come into sharp focus. Nevertheless, so much other film artistry, taste, and reverence for subject have been combined by the producer and his colleagues that *The Nun's Story* rates an appreciative nod.

Despite their apparent failure to explore the girl's reasons, which may be due in part to the limits placed on a film for mass showing, its creators have blended elements of truth, beauty, and life with a deft touch. Unless one entered the theater with strong antagonistic feelings, he would have a difficult time finding a "heavy" as the film unwinds.

This rare filmic (or human) quality of probing deep relationships without categorizing and stamping principals as "heroes" and "villains" deserves commendation. Inspired color photography paints a moving canvas of sensitive scripting, directing, and acting. No doubt a number of conflicts have been watered down or omitted entirely, yet the producer's essential integrity cannot be denied.

Now all one need ask for is comparable treatment of present-day Protestant Christian themes.



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## What's Happening

### General Council of UCYM Stresses World Affairs

Special to the JOURNAL from JOHN TANNEHILL, Youth Associate, UCYM

LAKE GENEVA, Wis.—“A youth generation that can earn over nine billion dollars annually is surely past the pabulum stage. A church that would challenge youth to hard decisions in a world of hard realities must learn to speak to them in language worthy of the cause it has put before them.” These were the words of JOHN S. WOOD, Associate Executive Secretary of the United Christian Youth Movement, to the opening assembly of the General Council of the UCYM, held August 23-29 at Lake Geneva, Wisconsin.

During this week, youth attending General Council were challenged to accept the responsibility of relating their faith

to international affairs and other areas of Christian Life. The UCYM, beginning the third year of a five-year emphasis on international affairs, believes that youth have a prophetic role in world crises today.

UCYM is a cooperative agency for the youth work of thirty national Protestant and Orthodox denominations, and is a semiautonomous body of the National Council of Churches. The Movement has steadily grown since its beginning in 1934, when ten denominations met at Lake Geneva to formalize their cooperative youth work in the UCYM. At General Council this year, twenty-four denominations and twenty-eight state UCYM councils were represented by over 160 delegates.

As the most widely representative gathering of church youth in this country, the General Council is, according to the immediate past chairman, STUART LANGTON, “A living forum wherein youth can make their opinions known on issues of the day and speak the voice of youth to the church as a whole, to the community, the nation, and the world.”

With this in mind, the UCYM began its emphasis in international affairs. At General Council this concern was highlighted in the opening address by Mr. Wood, who had just returned from the Vienna Youth Festival, where he was in contact with youth from both Communist and neutral nations. Later in the week, after a considerable amount of discussion among the youth delegates and with fraternal delegates from seven foreign coun-

tries, the General Council framed resolutions of policy and action concerned with such problems as the complacency of Christian youth over world affairs, the question of military service, and the Cuban Revolution.

The 25th anniversary of the UCYM was celebrated at a special banquet on the second night of the conference. The featured speaker on a program concerned with the past impact of the Movement and its possible meaning in the future was A. WILSON CHEEK, the new Associate General Secretary of the World Council of Christian Education and Sunday School Association, and a past executive of the UCYM.

DR. WILLIAM GRAHAM COLE, author of *Sex in Christianity and Psychoanalysis* and professor of Religion at Williams College, presented the evening platform addresses on the theme of “The Gospel and Youth Culture—An Approach to the Practice of Responsible Freedom.” ROBERT SEAVER, of the Religious Drama Program at Union Theological Seminary, led the evening worship services, which centered on readings from modern novels and the Bible.

Other areas of concern and resolution at the General Council were intercommunion—the taking of communion with others not of the same beliefs, Christian youth and economic life, witness to the special culture of American youth, and the Christian dimensions of sex.

### Wilson Cheek to Take WCCESA Position

NEW YORK, N.Y.—The REV. DR. A. WILSON CHEEK became on September 1 Associate General Secretary for the World Council of Christian Education and Sunday School Association, succeeding the REV. RUSSELL HARRISON.

For the past two years Dr. Cheek has been Director of the Department of Adult Work, Division of Christian Education, National Council of Churches. Previous to that, from 1950-1957, he was Director of the Department of Youth Work and Executive Director of the United Christian Youth Movement. Before coming to the National Council of Churches he had been active in the Committee on Youth Work as Director of the Department of Youth Work for the Evangelical and Reformed Church. Dr. Cheek's concern for Christian education in other lands was deepened by his trip around the world in 1952, in connection with the World Conference of Christian Youth held in Travancore, India.

During the past two years the Committee on Adult Work of the Division of Christian Education has taken many forward steps. An important Workshop on the Christian Education of Adults was held in cooperation with the University of Pittsburgh in the summer of 1958. This workshop helped to chart the future course of Christian adult education in America. Dr. Cheek had a leading part in this enterprise and has made a significant contribution to the current vigorous development in the adult field.

During the past nine years Dr. Cheek has served the broad concerns and program responsibilities of the National



New officers of the UCYM. Back row, left to right: LELA ANNE GARNER, Cumberland Presbyterian, Chairman; JIM C. MILLER, American Baptist, Vice-Chairman; BONNIE HUBLER, Congregational (United Church of Christ), Secretary.

Front row: PHILIP PAVLIK, Episcopal, Chairman of Faith Commission; BILL GARRETT, Evangelical United Brethren, Chairman of Witness Commission; JANET WHITNEY, Methodist, Chairman of Outreach Commission; REGGIE WAGNER, Evangelical and Reformed (United Church of Christ), Chairman of Citizenship Commission; DON BALDWIN, Methodist, Chairman of Fellowship Commission.



Council of Churches, as well as his specific departmental assignments.

In his new position, Dr. Cheek will serve as executive for the North American Committee of the World Council of Christian Education and Sunday School Association. As such, he will continue to be vitally related to the interests and concerns of the National Council. It will be his responsibility to carry these into effective world-wide relations. His office is in the Interchurch Center in New York City, adjoining those of the Division of Christian Education.

## Blaine Fister Goes to Adult Work Department

NEW YORK, N.Y.—The REV. J. BLAINE FISTER has been appointed to serve as Executive Director of the Department of Adult Work of the National Council of Churches beginning October 1, 1959. The appointment was made by the Personnel Committee of the National Council, subject to confirmation by the General Board when it meets on December 2, 1959.

Mr. Fister comes to this responsibility from the Associate Directorship of the Department of Administration and Leadership, where he has served since May 1957. Prior to that time he was associate pastor of St. Mark's Evangelical and Reformed Church in Brooklyn, New York. From 1949 to 1956 he was Director of Christian Education for the Brooklyn Division of the Protestant Council of the City of New York. From 1945 to 1949 he was the associate pastor of Salem Evangelical and Reformed Church in Rochester, New York.

Mr. Fister received his A.B. degree in 1943 from Ursinus College and his B.D. degree in 1945 from Lancaster Theological Seminary. He has completed all but his thesis for the degree of Doctor of Education in the field of religious education at Teachers' College, Columbia University, and Union Theological Seminary.

As Executive Director for the Department of Adult Work, Mr. Fister will be primarily concerned with providing executive services to the Committee on Adult Work of the National Council and with administering the various activities and interests of this committee. He will carry major responsibilities for liaison relations with both secular and religious agencies in the field of adult education, and will work with denominations and councils of churches constituent to the National Council in strengthening adult work programs.

Mr. Fister will continue to serve as executive for the Committee on Religious Drama of the Division of Christian Education, a responsibility which he has carried for the last two years.

Mr. Fister succeeds Dr. A. WILSON CHEEK, whose change in position is also announced in this section.

## New Leaflet Describes National Council of Churches

NEW YORK, N.Y.—The Office of Information of the National Council of Churches has published a new leaflet: *The National Council of Churches—What It Is and What It Does*, written in the simplest possible terms for persons who know little or nothing of the Council and its work. The leaflet is attractively printed in blue and white. Copies, either single or in quantities, may be ordered free of charge from the Office of Information, N.C.C., 475 Riverside Drive, New York 27, N.Y.

## New Director Appointed for University Christian Mission

NEW YORK, N.Y.—The REV. WILLIAM B. ROGERS of Denton, Texas, has been appointed director of the University Christian Mission of the National Council of Churches. He has responsibility for seeking new theological perspective for the campus program. The program, which is a unit of the Central Department of Evangelism, reaches an estimated total of some 500 colleges and universities. Mr. Rogers succeeds the REV. L. PAUL JAQUITH who has been for the past year director of religious work at Cornell University.

Mr. Rogers is a graduate of Davidson College and of Princeton Theological Seminary and has Th.M. and Th.D. degrees from Union Seminary in Richmond. He has had special training and experience in psychiatry and clinical work in prisons and hospitals. He served as chaplain at Hampden-Sydney College in Virginia and since 1955 has been chaplain to Presbyterian students and teacher of religion at North Texas State College and Texas Woman's University.

## Invest Your Summer, 1960

NEW YORK, N.Y.—The Commission on Youth Service Projects, National Council of Churches, announces that the 1960 edition of *Invest Your Summer* will be ready by December 1. This useful 32-page booklet lists summer projects for young people aged 15 to 35. It is published by 30 religious and secular agencies sponsoring work by young people in underprivileged communities, mental hospitals, industry, etc. Price 25c, single copy; \$1.00, seven copies; \$10.00, 100 copies. Address: Commission on Youth Service Projects, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

## The Periodical Key

MASON CITY, Iowa—A new periodical, first published in January of this year, is designed to help busy churchmen find what they want when they want it in Methodist and interdenominational magazines.

*The Periodical Key* indexes more than 35 magazines, including the *International Journal of Religious Education*, by author and topic, with indications of possible use. It is finding favor with school and church libraries, and with ministers and laymen whose work takes them into many church publications.

An independent publication, *The Periodical Key* is put out each month by Mrs. Betty Jean Clark, 252 15th St. S.E., Mason City, Iowa.

## Religious Drama Society Proposed

BOSTON, Mass. The formation of a religious drama society in America is proposed in a report of the conference on "The Next Step in Religious Drama," held at Boston University as a part of a four-week Religious Drama Workshop.

The chief function of the proposed independent society will be sharing ideas and techniques through publications, workshops and experimental programs. Dr. HAROLD A. EHRENSPERGER, Associate Professor of Religion and Creative Art at Boston University, pointed out that, by offering an outlet for serious playwriting, by experimenting in dramatic forms, and by increasing the spiritual sensitivity of those working in religious drama, the society could be an effective force in both drama and religion.

More than 70 church and educational drama leaders attended the conference, held July 3-5 under the joint sponsorship of the National Council of Churches and the American Educational Theatre Association.

The Lilly Foundation of Indianapolis, Indiana, will underwrite the publication of the report in an illustrated pamphlet which will be made available to the public in the fall. Forming a nucleus for the planning commission are: ARGYLE KNIGHT, chairman of the National Council of Churches' drama committee, Dr. EHRENSPERGER, TOM DRIVER, professor at the Union Theological Seminary in New York, ROBERT SEAVER, head of the drama program at Union, and BLAINE FISTER of the Commission on General Christian Education, National Council of Churches.

## "Why Didn't Somebody Tell Me?"

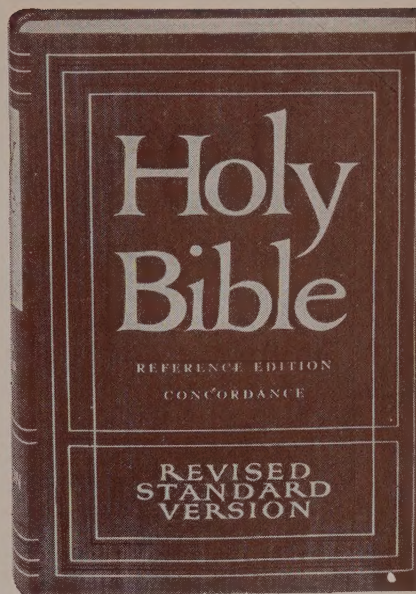
NEW YORK, N.Y.—A reprint of the articles on military and alternative service which appeared in the *Journal* in 1948-49 is now available from the General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Ave., N.E., Washington 2, D.C. 25c money with order.

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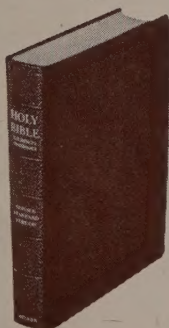
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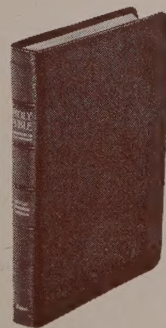
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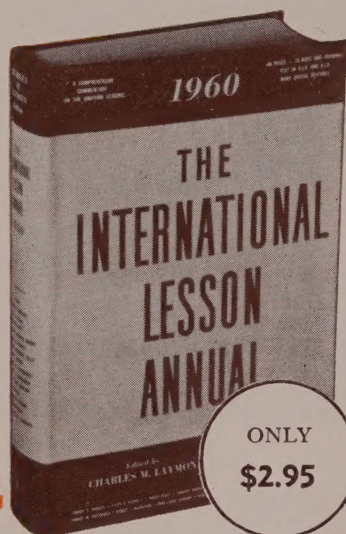
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